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A Faith to Live by . . .

The New Life Has Come Into the World

by Warner Muir

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Des Moines, Iowa

AS THE time drew near when I had to write this statement of faith I was forced to meet another deadline. The physical breath ceased in one to whom my love was linked for more than a third of a century. Under this burden I had to see the Child of Bethlehem through lenses of faith dimmed by sorrow.

What does it mean to the believer and the disciple when the news is sounded to his troubled spirit in this troubled world: "Christ is born"?

In such a case the hurt heart of the individual and the agony that squeezes the world are not satisfied save by the revelation of a "kingdom not of this world." Although it is true that our Lord entered the scene of our human existence in the form of a man, still there must be a more certain foundation than the thought of a newborn man-child or the silence of clear winter skies with twinkling stars or a manger sweet with hay and stabled animals standing in reverence. Dear as is the symbol of the Nativity creche or the recollection of a baby in its mother's arms, these are not enough for the blessed assurance that makes the gospel of the Savior a source of endless hope in the midst of seemingly endless hopelessness.

The authors of the New Testament included the Nativity Story in their records merely to show that Jesus had come into the world. It is a very brief account, this narrative of his birth. It took them much longer to tell *what* had come into the world.

With the coming of Christ God has come into the experience of men in a *special* way. God has never been absent from what he has created; but on the day Jesus was born he entered the setting of man's career in a new way. The Gospel of John reports that life had come into our habitat, not "a life," but *the* life—the everlasting, indestructible Life that is God.

The Fourth Gospel calls this life "the light of men" and says it was "with God in the beginning" and that it has power to beget every man anew,

"not of the will of man, but of God." The old creeds, trying to bring forth the meaning of this interpretation of the New Life that came in the person of Christ, declared of him, "he is very God of very God." The perils and perplexities of this mortal life hold no fears for us, now that we have learned that God is really with us.

Christ's coming proved the *universal* love of God. Nobody in the human race is left out of the Almighty's tender care. His provision is for me; but it is also for the homeless everywhere, for the helpless anywhere, for the sad and the merry, for the thriving and the waning, for the full and the hungry, for the watchful, the waiting and the weary.

The 16th century Flemish artists, Cornelis and Jan Massys painted a Madonna canvas which shows the mother Mary and her Holy Son on a grassy slope. Around them are lovely hills leading to a shore and the sea. At the summit of a hill a village nestles against the cloud-decked sky, and at the base of some rocks nearby two travelers rest with their donkey. The painters called their work, "Virgin and Child in a Landscape." This is the way it is: our Christ is in the midst of the whole world and his life touches our lives in every part.

In the Himalayas William O. Douglas saw vast valleys glowing with poppies—maroon, purple, pink and yellow. "Under this spell," he writes, "I walked in a reverie of adoration for the exquisite art of the Master Hands." When one contemplates the meaning of Christ's coming, and believes he has come and is now here, he lives above his own sphere of trouble or uncertainty, his personal quandary forgotten in adoration of what those master hands, the hands of God, have wrought.

Then the disciple of Jesus makes real that miracle expounded by Paul: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God" (Romans 12:2).

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CHRISTMAS ISSUE

THE EDITORS are pleased to offer for your reading pleasure and inspiration this Christmas issue of your international weekly magazine.

You will be pleased with Warner Muir's thoughtful and significant contribution to the "A Faith to Live by" spot (p. 2) and also the stimulating lead article by another distinguished Disciples minister, Hampton Adams. Dr. Adams' article, "To Us a Child Is Born" (p. 4), as well as Paul L. Moore's "Strange Stars Over Bethlehem" (p. 7) and W. Oliver Harrison's "What Is Christmas?" (p. 10) are poignant and powerful reminders of the real meaning of Christmas.

Add to these the fiction piece, "The Spirit of Christmas," by Esther Schneider Hanson, the usual offering of features and news—and all this wrapped up in a specially designed cover by our artist, Winifred Jewell—and you realize that the editors have presented you with a special Christmas gift. **MERRY CHRISTMAS AND GOD BLESS YOU!**

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TO US A CHILD IS BORN

ISAIAH 9:6. *"For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'"*

UNLESS we can say with joy and thanksgiving "to us a child is born," Christmas in its original and true sense has no meaning for us.

The baby Jesus must have the color of our skin, his eyes must look like our eyes, later he must speak our language with our accent, if we are to have much enthusiasm about his Advent.

Jesus is ours because he is everybody's, and he is everybody's because he is truly ours. And the depth of this mystery can be felt and expressed only in wonder, such wonder as is preserved in the stories of the shepherds and the angels' song, the wise men, coming from afar, and following a star until it rested over Bethlehem.

We celebrate the birth because of the Man, Christ Jesus. The reason that his birthday was set arbitrarily was that interest in his birth awaited not only the Crucifixion and Resurrection, but also the gift and operation of the Holy Spirit.

For the same reason, sites associated with the birth and life of Jesus were not sought out for decades after his church had come into being. Really, it was

not until the Roman Emperor Constantine became a nominal Christian and the ban on Christian worship was lifted that a serious effort was made to locate the place associated with the birth and life of Jesus.

We say "To us" because he has given to us the only deeply satisfying image of man that we have. The image that a person carries of himself goes a long way toward determining the kind of person he will be. The composite image characterizes fairly well a locale or a generation.

For all of our sophistication, we have developed an image of man that is as crude as it could possibly be unless it were to give up also all physical likeness to man; the spiritual is already gone. This image is that of man, the consumer. He must gobble up all that his fellow men can devise. His life must consist of the abundance of the things he possesses. He with his fellow "status seekers" are the "affluent society."

But man cannot satisfy himself with this image, for there is a voice from his innermost being that prods and prods, saying: "My soul, my soul." That is the same voice that spoke to the Rich Fool.

Only an image which shows that life is more than meat and

the body more than raiment can satisfy man about himself. The image, through seen, cannot be seen, for when man is most surely himself he will "look not to the things that are seen but to the things that are not seen; for the things that are seen are transient, but the things that are unseen are eternal." (2 Cor. 4:18.)

Jesus of Nazareth provides this image. "Behold, the Man."

Behold that "God was in Christ reconciling the world to himself." (2 Cor. 5:19.)

Christ is born to us, belongs to us, not only because he provides us with a self-authenticating image but also because he is a living Presence. He has given shape to the Spirit of God for us. God is Spirit. The truest and fullest image of God's Spirit was seen in Jesus. Now the impulses of the Spirit are no longer vague and evanescent; they are distinct and persistent.

The Presence means many things: the nearness and reality at the breaking of Bread and the pouring of the Cup at the Sacred Table; the assuaging of an awful loneliness—and there are, do not forget, many lonely people—by the invocation of the Presence; the sudden check in a contemplated act of shame; submission to truth, righteousness and love; and, above all, a meditating Presence: mediating the existence of God (those who try to explain the Wisest and Best and Greatest by saying that he was deluded

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By Hampton Adams

are not persuasive); mediating the nature of God, the God of love; mediating the forgiveness of God. This is not capricious; certainly it is not arbitrary. What Jesus binds on earth is bound in heaven and what he looses on earth is loosed in heaven because he and the Father are one. The Father's Spirit fills his life.

We realize the Presence when we are ready to humble ourselves before him, and allow him to be the Judge of our lives. Then we know his judgments to be true.

Christ is ours personally and intimately because he is Teacher in the sense that he evokes the term Rabbi, Teacher, with tenderness and affection, that basic requirement of the teacher.

But the New Testament's qualifying clause is important to understanding Jesus' position as Teacher. "Surely," they said, he "is a teacher come from God." (John 3:2.)

Jesus was not a teacher of rules; he was a teacher of a relationship, a relationship the believer has with his God and Father. That is why a man talks ignorantly, very carelessly, if he disclaims interest in man's life with God and then says that his religion is the Sermon on the Mount. The Sermon on the Mount has endured because its moral and ethical teachings rest on man's relationship with God.

God is a Spirit, and they that worship him must worship him in spirit and in truth.



Jesus Christ was born to us because he is Counsellor. Maybe you are not too happy about this term. Counsellor! I am not. Although it is a Biblical term, from Isaiah 9:6, we have not associated it with Jesus. "Teacher" sounds more intimate than Counsellor. Analyst? We are not right for that one yet. You must be utterly frank, completely revealing to your analyst, but you do not surrender your life and your all to him unless you are a fool.

Symbols are hard to keep alive. In the beginning they are selected because their meaning is obvious for all to see. Perhaps in olden days the symbol that pictured Jesus most vividly was that of the shepherd. A few years after the Second World War in Greece I think I felt for the first time the meaning of the Shepherd symbol. In the morning I saw an aging man caring for, giving his whole attention to a single goat. That afternoon coming back down the same valley, I saw the shepherd and his goat only a few hundred yards from where I had seen them earlier in the day.

The reflection of the Psalmist about the shepherd most likely

followed some memorable experiences: robbers had been frightened away, wild animals had been beaten off by the shepherd. Now they, the sheep, were resting quietly by the still water. Mused the Psalmist, "The Lord is my shepherd. . . ." But to us the shepherd image is dim.

But Counsellor! The witness of the Master's life, all that he was and is. He as he came out of the assembly of the Sanhedrin merely looked at Peter, "and Peter remembered." Perhaps Saul of Tarsus never saw Jesus in the flesh, but the force of his character was so great that in Paul's own crisis he heard Jesus say: "Why do you persecute me?" (Acts 9:4.)

Here, I suppose, is the test of the meaning of the Advent of Christ to us. Is he our Counsellor? Is he more in our mind than the people who jostle us on the street? In any important decision do we habitually ask: "What would Christ have me do?" "Does my righteousness in any way exceed the righteousness of the scribes and Pharisees?"

When Christ is ours, as Image, Presence, Teacher and Counsellor, we find that it all adds up to Savior.

Editorial Correspondence

NEW DELHI, INDIA—On Thanksgiving Day I am writing for our Christmas issue. Our international readers have come to realize that *The Christian* necessarily emphasizes holidays and interests of the United States, where 99 plus per cent of our readers live. This does not mean that the gospel has any such limitations. For that very reason, I am thankful today that Jesus Christ does have the power to draw all men unto him and that he is exercising that power in New Delhi.

All sorts and conditions of men have found a oneness in him which their distinctive national, cultural and theological characteristics cannot entirely obliterate. At home, it seems normal that most of us work, worship and serve with people who share one or more of these characteristics with us. Often, there is no one else around. Surely, our Lord will accept us, and our service, in such groups.

But all such lines are obliterated in fact, if not in thought, in a gathering like the third assembly of the World Council of Churches. This afternoon, I rode in a taxi from the Ashoka Hotel to the Vignan Bhavan as the guest of an Indian business man from Orissa. As I stepped out of the cab, Billy Graham stopped me to shake hands. (Yesterday as I got out at the same spot, the well-known Dutch theologian, W. A. Visser 't Hooft, executive secretary of the World Council, spoke and entered the cab I vacated.)

The room I entered had only one person in it, the distinguished bishop of the A.M.E. Zion Church, in North Carolina, New York and New England. He soon asked about our Professor W. C. Bower, under whom he had studied at the University of Chicago, and expressed great pleasure for such an opportunity. Next I met Hans Harms, Hauptpastor of Hamburg, Germany, a Lutheran friend of many years. A French evangelical pastor sat down for a few words. Then, along came Bill Daniels, our own youth delegate, the first time our paths have crossed here.

Soon, I was helping a Pakistani delegate find the room of Norman Goodall, English Congregationalist, and member of the World Council staff. On another day, it was J. Irwin Miller, our Disciple delegate who is also president of the National Council of Churches, who gave me a ride. On still another occasion, I brought along a Russian Orthodox delegate. That day, it was the Archbishop of Canterbury who nodded to us, on the steps of the Conference Hall. (That's what "Vignan Bhavan" means.)

* * *

What has all this recital of personal and casual matters to do with the World Council Assembly?

Why haven't I written more about the theological exposition of the theme: Jesus Christ, the Light of the World? It is because this is the Christmas issue and I want to show you how the Babe of Bethlehem has attracted the peoples of the earth. I never get entirely beyond the theory of the universality of Christ's love until I get in a situation like this. Then I cannot deny it. It is demonstrated before my very eyes.

Obviously, some people should never venture into a gathering like this. Some fear their patriotism would suffer, and, as a consequence, they doubt the national loyalty of their countrymen who do attend. They have never learned how to be a proud Frenchman, or American, and a Christian at the same time.

From the time Jesus talked with the woman of Samaria, it has been clear that his gospel is not for Jews alone, but for all mankind. And, he never deprecated one's loyalty to his own land.

Others cannot bear such fellowship as we are experiencing at New Delhi, for theological reasons. They fear that God, or their friends, or their own consciences, will condemn them for pretending to accept people who hold false doctrines. For those in New Delhi, such fears are groundless. One need attend only one such gathering to be quite aware that no one ever accepts anything contrary to his own will—or to the doctrinal rules of his own church, if he belongs to a church with a creedal basis of faith.

Once this fact is recognized, it is sometimes surprising to learn what one does hold in common with many others. Doctrine is only one of a score of religious topics which are discussed together, and nothing but good can come from the face-to-face interchange of ideas and pronouncements. Carl Henry and Carl McIntyre are both here, and judging from my office mail, a great number of our readers are acquainted with these two recognized leaders of two other cooperative Christian movements, which disagree with one another and with the National and World Councils. You may argue that they are simply here as reporters, and and I have no doubt you will read adverse criticism from them in the future as you have in the past. But you must remember that they have sat and prayed with all of us each day in New Delhi. In a real sense, they have been a part of the fellowship. I think you will find it has not hurt their theological conceptions at all.

Some could not participate in the New Delhi Assembly because of the variety of cultural heritages represented here. For reasons not yet quite clear to me, some cultural groups worship alone in their own countries, not simply because the neighborhood is homogeneous, but they state that the Bible demands this of them.

If this be the case, New Delhi is out of order. But the only way in which it goes beyond the crowd at Pentecost, as described in Acts 2, is that New Delhi has North and South Americans, Australians, and others in attendance.

Finally, for this time, but not to close the discussion permanently, there is no likelihood that a kind of syncretism will begin to grow out of New Delhi in any one of these categories: national, theological or cultural. I have never noticed that Pentecost left us any such advice, and I have seen no desires on anyone's part here to attempt it. But, I have seen a few faint glimpses of the Holy Spirit at work, as at Pentecost, giving us a unity in the risen Lord that demands that each use his own life in its peculiar framework, to enhance that unity.

2,000 Years Later
They Visit the Place
Where They Brought Gifts
For the Baby Jesus

*Strange
Stars
Over
Bethlehem*

—A Modern Parable

by Paul L. Moore

THREE weary men astride their travel-tired camels suddenly reappeared in Bethlehem where 2,000 years before they had knelt beside a manger and in adoration placed gifts of gold and frankincense and myrrh while outside the brightest star of all marked a unique event.

"Bless you, my son," said one of the stately

Mr. Moore is pastor of the Church of Christ (Disciples) at Sidney, Ohio.

visitors to a startled young man at the side of the road, "we have not been to Bethlehem for a long, long time, and need your help. We are curious to find out something. But, first of all, could you tell us what has dimmed the star which once hung over this place?" And his finger pointed toward a heavenly body suspended in the sky.

"Star?" responded the young man, wondering how anyone could be so ignorant. "That is no star! That is a man-made satellite, a platform in space. Have you not heard?"

"Platform in space?" the three men muttered almost in unison. "We do not understand."

"Well, I do not really understand it myself," answered the young man, "but mankind has concentrated on things scientific in recent years, and right now we are entering what will probably be known to future generations as the Rocket Age. That particular 'star' is Russian. That one over there is American, and the one to its right is English. Everyone is interested in discovering the secrets of outer space. It is a great time to be alive! You never know what will happen next. One day I fancy we will be flying off into space to inhabit some distant planet."

"We can only faintly comprehend what you are saying, but must congratulate you on the advances men have made in what you call 'science.' However, what we are here for is to find out what has happened to the Babe of Bethlehem. What can you tell us about that?"

"I am surprised you do not know. Most everyone has heard about that. Evidently you have been in some remote corner of the globe untouched by Christian missionaries. You see, when little Jesus grew up he had a tremendous ministry of about three years, a ministry of glorifying God, a ministry which closed with a crucifixion outside Jerusalem's walls." And the young man drew a cross in the sand.

Angry, tearful glances passed between the three

men. "Crucified!" exclaimed one. "Little did we dream our Babe would grow up to bear the cross." His right hand brushed away a tear. "Young man, tell us why!"

"Perhaps this book can tell you better than I," and he began reading the story of Jesus' life, giving the highlights from the time he came preaching until the day he died. "You see, the Babe of Bethlehem grew up to be the most disturbing character of all. He insisted on change in the lives of people. But men of position and power were in no mood to have even an 'inspired carpenter' tampering with them. And if you hang around long enough you will notice that this is still an observable fact." And he bent over and traced out the form of a sealed tomb in the sand.

"See that tomb." He pointed at the ground. "That might have been the way the story of the Babe of Bethlehem closed. But 'God was in Christ reconciling the world to himself,' and in a way we have never explained satisfactorily, Jesus broke forth from the grave and became a living presence, confounding the Jews and Romans, and confounding even his own disciples."

"Then he has followers today?" a wise man asked.

"Indeed! And I am one of them." The young man's chest pushed out with pride. "In truth, the last 2,000 years have been pretty much the story of God's call for men to change their lives by the spirit of Christ, and how men have responded to that call.

"There have been many successes and many failures. Men have continued in many ways other than the Master's. Yet, there is always this hope: that the prodigals shall return home and be restored by the Father's love."

Lifting his eyes toward the heavens he continued, "And those space platforms, so symbolic of man's search for his real identity, for his true place in the scheme of things; while they shine like stars over Bethlehem, and give glory to man's intelligence, they will eventually produce only a sense of humility, and the re-awakening of the real need of man for a Savior who gives eternal significance to time and space, and who grants everlasting life to men of faith whose adventures into outer space are made in the company of an abiding Presence external to themselves."

The three men turned their camels toward the rising sun. And looking back, one of them remarked: "Bless you, my son. Our trip was worth the while. We may never come this way again, but, if not, we will believe that the Babe once born in Bethlehem still has a chance of capturing the affections of mankind."

In the twinkling of an eye the wise men were gone, and the young man stood alone wondering to himself just how long it would be before Christ controlled the thought and conduct of men who stuck strange stars in the sky.

EQUAL HUMILITY

The gifts the Wise Men brought to Him
Were those most widely sought—
The kinds of gifts that kings could bring:
What had the shepherds brought?

The Wise Men traveled dangerous roads,
And haughty hearts they humbled there
To worship Him in accents mild:
The shepherds gazed with humble stare.

But when He turned His tender eyes
To accept each worshipful gaze,
His smile was just the same, I think,
Despite the shepherds' simple ways.

by Mabel Doyle



A CHRISTMAS PRAYER

by Beulah Squires

O GOD, this year we would re-discover Christmas. The beauty of its simplicity has been lost amid the glitter of shoddy tinsel. The light of the Star has been dimmed by smoke from the ever-smoldering fires of greed. The Angel's song of Peace and Goodwill has been lost in the noise of armaments.

This year restore to us the heritage of Christmas. Lead us, we pray, on a pilgrimage back to the shrine of the Christ child. It will be a long, long trek over burning sands of memory as we recall days when we basked in the warm sunshine of plenty while our brothers shivered in the icy winds of indifference. Valleys of doubt and failure will have to be traversed and broad roads of goodwill built. Deep gullies of hate must be bridged with stout girders of confidence cemented with kindness. Dangerous swamps of neglect must be drained and made beautiful with deeds of mercy.

This Christmas time shrive our souls before the manger of the Christ child. Let us see clearly what we have been as we look forward to what we may be.

Keep us, our Father, from intriguing ideologies that poison our minds and dull our sensitivities. Direct our thoughts toward the paths of truth. Let us lean upon the staff of integrity that we may walk without stumbling. Clothe us with the garments of sincerity and let our feet be shod with the sandals of peace. Fasten the breastplate of faith over our hearts and slip in our girdle the golden rule. Attune our ears to the song of Christmas.

We would thrill to the beauty of star-lit nights with men and women unafraid—we would experience the repose of shepherds watching their flocks by night. We would be enthralled by the Angel's song of peace and kneel in humble worship before God's gift to man.

Lead us, Lord, in a great adventure—that we may discover a Way of Life that for too long has lain in neglected and untried. AMEN.

Let Us Observe Christmas
With Deep Dedication . . .

What Is Christmas?

by W. Oliver Harrison

WHAT is Christmas? What is behind the current miracle of a season that causes whole segments of our world society to celebrate it? Is it merely an attempt once a year to sweeten our attitudes and broaden our sense of participation in the welfare of those about us? What is there about Christmas that makes it a holy day and perpetuates its observance?

Of course, one may contend that Christmas is little more than window decorations, singing commercials, and the ringing of the cash register. One who holds such a position would suggest cynically that the season has been exploited for commercial gain and really has no fundamental message for our time. We need to admit frankly that much of the real meaning of Christmas has been lost in an exaggerated emphasis on things and their importance. But this is not the whole truth. When this has been said, one has not accounted for the strange and exciting appeal which Christmas has for so many.

The sentimentalist has another answer. Christmas, to him, is

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what it symbolizes: gladness and goodness, joy and happiness, peace and love, all the noble virtues which lift us out of the dull routine of day by day living. Thus it is that once a year we whip up the emotions and succeed in stressing those aspects of life which are neglected so much of the time—the humane, the gentle, the compassionate. Then we call the end result “the Christmas spirit.” This, too, falls short of explaining the real meaning and message of Christmas.

Even the Church has been guilty of misrepresenting the meaning of Christmas. For so many of us who operate from within the framework of the Church, Christmas becomes a time for pageantry and drama. Some of the great landmarks of art are closely related to the Christmas story. We have sought to memorialize them by re-enacting what we understand to be the dramatics of the occasion. Too frequently, however, the Church has pointed to the pageantry of Christmas, the Star, the Manger, the Wise Men, the Shepherds, even the Child, and has said, “This is Christmas.”

“But what is Christmas?” you

ask. Actually it is a full and complete expression of the immortal truth that God is wholly and irrevocably wrapped up in the life we live. It is the realization, made explicit through an event which occurred in Bethlehem, that God is interested in us and is involved deeply in every area of our lives. This, one might safely say, is actually what the theologians mean when they speak of the Christian doctrine we know as the Incarnation.

Gladness and goodness, joy and happiness, peace and love—these are a part of Christmas. But they are by-products of the event of the ages. The pageantry of the season is not to be dismissed as unimportant. Actually, it is a significant aspect of a holy day out of which has come the drama loved by so many.

But remember this. Christmas means God's involvement in the common life. This, in turn, suggests the urgent importance of our becoming involved in the common life to the good of all with minimal differentiation between the sacred and the secular.

Why is it put this way? For the reason that God did not reveal himself to the high and the mighty, and he did not offer his revelation in a cataclysmic, headline manner. Rather, he identified himself openly with the commonplace and the lowly. So it is that Christmas is more than a lovely legend. It is more than commercialism, sentiment, and pageantry. It is the simple but powerful declaration that God is with us *in the world* in which we live.

Let us not refrain from the exchanging of gifts, the singing of Christmas carols, and the shouting of “Merry Christmas.” These are expressions of the season which should be preserved. Let us continue to lift up the glorious pageantry of a joyous occasion, for this is the framework in which the treasure of Christmas lives. But in so doing, may we not forget the real message of Christmas is Emmanuel —“God with us.”



**One U.S. Disciple, Irwin Miller,
On the Central Committee**

2 Laymen on World Council Presidium

NEW DELHI, INDIA—A Methodist layman from New York, Charles C. Parlin, was elected one of the presidents of the World Council of Churches by the WCC's Third Assembly here, thus becoming the first American layman to serve on the Council's six-man presidium.

In addition to Mr. Parlin, the assembly chose Sir Francis Ibiham, governor of Eastern Nigeria and a Presbyterian elder, as one of its presidents who will serve until the next assembly in 1967 or 1968.

This is the first time in its 13-year history that the World Council has had two laymen on its presidium.

Other church leaders who were elected as presidents are: Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of All England; Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America; Dr. Martin Niemöller, president of the Evangelical Church of Hesse and Nassau in Germany; and Dr. David G. Moses, principal of Hislop College in Nagpur, India, and president of the National Christian Council of India.

Before the election of Mr. Parlin and Sir Francis, the only lay person to serve as a WCC president was the late Miss Sarah Chakko of India who died in 1954.

Mr. Parlin is a former member of the World Council's policy-making Central Committee and was chairman of the committee which helped finance the first WCC assembly in Amsterdam in 1948.

He is also a former vice-president

of the National Council of Churches in the U.S., former vice-chairman of its General Board, and chairman of its business and finance committee.

In his own denomination, Mr. Parlin is secretary of the Methodist Commission on Church Union and one of the vice-presidents of the World Methodist Council.

The 63-year-old attorney is a senior partner in the New York law firm of Shearman and Sterling and a director of several corporations.

Archbishop Iakovos of New York was the only president to be re-elected. He had served on the presidium since 1959 when he was chosen to succeed Archbishop Michael who died in 1958.

Dr. Ramsey, the 100th Archbishop of Canterbury, was enthroned last June succeeding Dr. Geoffrey Francis Fisher, also a WCC president.

The assembly also elected 100 persons to the WCC Central Committee which governs the Council between assemblies. This was an addition of 10 persons over the former 90-member committee.

Among the 21 representatives from the U.S. on the Central Committee is a Disciple, J. Irwin Miller, president of the National Council of Churches.

Others are: Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the Central Committee; Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church; Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A.

Also, Dr. Fredrik Schiotz, president of the American Lutheran Church; Bishop F. G. Ensley, Bishop James K. Mathews, Bishop Roy H. Short, and Mrs. Sadie Tillman, all of The Methodist Church; Dr. Norman J. Baugher, Church of the Brethren; Dr. Alford Carleton and Miss Frances H. Kapitzky, United Church of Christ; Dr. Joseph H. Jackson, president of the National

**Says Archbishop
Of Canterbury . . .**

Wanted: Unity With Truth and Holiness

NEW DELHI—The Archbishop of Canterbury warned here that the church must be wary of accepting the world's conception of unity—a conception that leaves out both truth and holiness.

Speaking to the Third Assembly of the World Council of Churches, Dr. Arthur Michael Ramsey, primate of the Church of England (Anglican), said that a world which is longing for unity is "shocked when the church fails to manifest it."

The world's criticism "must rightly humble us," he said.

But the archbishop declared that Christians should not "accept the world's conception of the matter."

"The world does not hear the call to holiness and does not care for truth in Christ," Dr. Ramsey said. Both holiness and truth are essential to Christian unity, he stressed.

The world, he continued, "desires that men and nations shall be joined to each other and the forces which separate them removed."

"It is not just unity—togetherness with one another—we seek," he said. "It is for unity in truth and holiness we work and pray, for that is Christ's supernatural gift to us."

Baptist Convention, U.S.A., Inc.

Also, Archbishop John of the Russian Orthodox Church of North America; Dr. James A. Millard, chief executive officer of the Presbyterian Church in the U.S. (Southern); Bishop R. H. Mueller, Evangelical United Brethren Church; Dr. Nathan Pusey, president of Harvard University and a member of the Protestant Episcopal Church; Dr. John Coventry Smith, United Presbyterian Church.

Also, Bishop B. Julian Smith, Christian Methodist Episcopal Church; Dr. Edwin H. Tuller, American Baptist Convention; and Dr. K. M. Simon, Syrian Antiochian Orthodox Church.



Niemöller



Iakovos



Ramsey



Moses



Parlin



Ibiham

Missionaries Charged With Aiding Rebels

CAXIAS, PORTUGAL—Four American Methodist missionaries, held by Portuguese authorities for 10 weeks for alleged anti-state activity in Angola, may be returned to the United States, it was reported here.

Observers here said there were indications that Premier Antonio de Oliveira Salazar's government may be planning to send them back to their homeland.

The four men held are Edwin Le-Master of Lexington, Ky., 39; Wendell Lee Golden, 39, of Rockford, Ill.; Marion W. Way Jr., 30, of Charleston, S.C.; and Frederick C. Brancel, 35, of Endeavor, Wis.

They were permitted by government officials to give an interview to a reporter from *The New York Times*.

The government officials claimed there was "important evidence" against the four men, which they deny, and announced that Portuguese law permits the imprisonment of suspects for six months while evidence is collected against them.

The U.S. Consul, Reid Bird, attended the interview here. Observers said it was granted as a gesture toward American public opinion.

Dibelius Asserts Days Numbered for Reds

DALLAS, TEX.—Lutheran Bishop Otto Dibelius of Berlin told more than 9,000 persons at a rally here that about 100 years from now people will not remember much of communism, whose days are "numbered," but the living Church will still remain.

"Just as every other atheistic ideology has had its beginning and end, so it is with communism," he declared, speaking in German.

During the rally, sponsored by the Greater Dallas Council of Churches, Bishop Dibelius received an honorary Doctor of Laws degree from Willis M. Tate, president of Southern Methodist, who cited him as "the symbol of the church's finest hour in our time."

Youth Volunteer Aid

NEW DELHI, INDIA—A secretariat to assist and prepare youth volunteers for service in needy countries abroad will be established by the World Council of Churches.

The new agency, which will probably be set up within the WCC's Youth Department, was announced here by Roderick S. French of Geneva, the department's executive

secretary. He was addressing some 160 delegates to a WCC youth meeting held in connection with the council's Third Assembly.

Mr. French, minister of the Protestant Episcopal Church in the U.S., said the proposed secretariat "will stand as an ecumenical dimension of service to facilitate churches and movements in taking part in this modern opportunity to help remove some frustrations of willing but bewildered youth."

Visser 't Hooft Plea For Christian Unity

NEW DELHI.—W.A. Visser 't Hooft said here that young people must "work, pray and sweat" for the cause of Christian unity as he addressed a youth meeting sponsored by the World Council of Churches prior to its Third Assembly.

The general secretary of the WCC said the ecumenical movement is still young and needs constant invigoration. He urged the youths to follow the lead of the early ecumenical pioneers in their devotion to the movement.

Dr. Visser 't Hooft said the assembly is concerned only with "unity centered around Christ as the light of the world."

"We seek no unity to the right or left of this," he said. "We don't say the Christian religion or the Christian church is the light of the world. We only say Christ himself is that light."

Dr. Visser 't Hooft said that without this emphasis the ecumenical movement would become a "human enterprise."

New Lutheran Union

MINNEAPOLIS—A majority of Lutheran Free Church (LFC) congregations have approved renewing merger negotiations with the American Lutheran Church (ALC).

According to reports received at denominational headquarters here, the Sept. 15—Nov. 15 referendum produced a 32-vote surplus over the two-thirds majority necessary to approve new negotiations.

With only three of the 331 congregations not reporting, the count stood at 845 votes in favor of merger negotiations and 372 against. The three congregations which have not yet reported have a total strength of only four votes.

In previous referendums in 1955 and 1957, merger negotiations had failed to receive a majority vote. Another referendum was authorized at the LFC's annual conference here

in June.

John Stensvaag, president of the LFC, said that if both bodies approved, the union probably would become effective early in 1963. Such a union would bring together the 87,250 members of the LFC and the 2,300,000-member ALC.

Rayburn Was Baptist, Joined at Age 75

BONHAM, TEXAS (RNS)—The late Sam Rayburn was a religious man all his life, but he did not join a church until four years ago, friends of the famed Congressman said here.

The man—mourned by an entire nation on his death after 50 years of dedicated service in the House of Representatives—joined the church of his father when he was 75 years old.

Saying he preferred to become a part of a small church, he joined the Primitive Baptist church of Tioga, Texas, on Sept. 1, 1957.

Elder H. G. Ball, who officiated at Mr. Rayburn's funeral here—a ceremony attended by President Kennedy and former Presidents Eisenhower and Truman—also officiated as the Speaker joined the church.

Millions watched Mr. Ball deliver the sermon and eulogy when TV networks were permitted to film the ceremony at First Baptist church here. They heard him describe the speaker as a "gentle, loving, compassionate man."

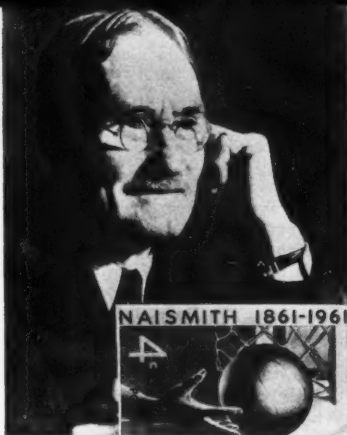
Although there is a Primitive Baptist church in Washington, where Mr. Rayburn spent most of the year, he requested membership in the smaller (45 members) church in Tioga.

German TV Pastor



RNS Photo

TELEVISION MINISTER Jorg Zink of the Evangelical Church of Wurttemberg, Germany, is the only Protestant minister in Germany who devotes full-time service to a television ministry. He is shown (center) conferring with TV technicians at a studio in Stuttgart, where he broadcasts his inspirational programs.



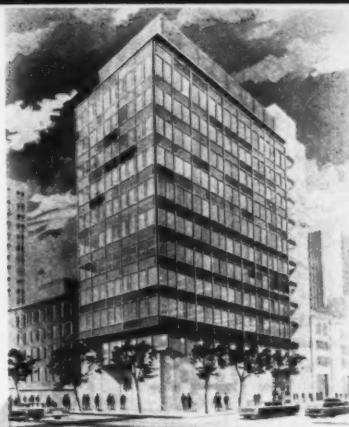
RNS Photo

BASKETBALL INVENTOR. The U.S. Post Office has issued a commemorative postage stamp (inset) to mark the centenary of the birth of James Naismith, Canadian-born Presbyterian clergyman who invented the game of basketball. Dr. Naismith devised the sport in 1891 when he was an instructor at the International YMCA Training School, Springfield, Mass., now Springfield College. Basketball's growth has been spectacular. More than 100 million Americans attend competitive games each year. Naismith died in 1939.



THIS FAMILY SCENE was featured on the 1961 poster in connection with the observance of "Commitment Day" among Methodists Dec. 3. The observance focused on the theme "The Christian Family Doesn't Need to Drink," emphasizing that alcoholic beverages make no contribution to the warmth and love of a Christian home.

THE CHURCH AT LARGE



RNS Photo

UN CHURCH CENTER Plans filed in New York for the Methodist-sponsored United Nations church center, shown in the architect's sketch, reveal that the proposed \$2,000,000 center will be a 12-story aluminum and tinted glass building with a ground floor of honed granite. Architect William Lescaze designed the center to harmonize with the UN buildings across the street. The Methodist building will have space available for other religious groups that wish to maintain offices there. Besides a chapel, cafeteria, and dining rooms, the building will have nine floors of office space and a library, lounge, and meditation rooms on the top floor. Construction will begin next year.

NEWS IN FOCUS

AN ANCIENT CHRISTIAN SYMBOL.

A boat which has a cross for a sail represents a great present-day goal, world religious unity. The symbolic boat indicated the theme of a three-day meeting at Seneca Falls, N.Y., where an Orthodox priest, Father George Grabbe; Presbyterian minister Kenneth Holmstrup (center); and Episcopalian layman Paul Anderson, an expert on the Eastern Churches, spoke on current unity projects. Roman Catholic observers at the session were Msgr. Charles V. Boyle, pastor of St. John the Evangelist church in Rochester; and Father Henry Atwell, editor of the Rochester diocesan paper, *The Catholic Courier Journal*.

RNS Photo



"KING OF KINGS," controversial Metro-Goldwyn-Mayer film production pictures Jesus conferring during the Sermon on the Mount scene. Here he advises a rich man to "give to the poor and you shall have riches in heaven." Director Nicholas Ray spent more than a month on the preparation and filming of the sequence, the largest motion picture scene ever filmed in Spain. In the film released by MGM, the Sermon on the Mount depicts the dramatic climax in Jesus' ministry and marks the determination of the Roman tyrants to prevent his teachings from being followed by the Judeans who sought freedom from bondage.



Big Shelter Debate

ST. LOUIS (Special)—A storm of controversy has arisen over the morality and use of family fallout shelters.

Members of the Church of the Brethren were urged not to build family fallout shelters by the denomination's General Brotherhood Board meeting in Elgin, Ill. In its statement, the board expressed "serious reservations" about the whole Civil Defense program.

A Jesuit priest, L. C. McHugh, said the "cold light of reason" shows that a person has the moral right to use force to repel an "unjust aggressor"—a person without a shelter seeking refuge in the event of an attack.

A Protestant theologian added his support to the priest's contention that it is morally justifiable to use force to defend a family fallout shelter from invasion attempts by unprepared neighbors. In the Nov. 15 issue of *Presbyterian Life*, Dr. Paul Ramsey, chairman of the department of religion at Princeton University, disagreed with the Roman Catholic theologian's starting point but came up with the

same conclusion in the debate over shelter ethics.

In general, Protestants blasted the point of view held by the Roman Church clergyman. Evangelist Billy Graham entered the debate in an article published in Washington, D.C., with an appeal for community rather than private shelters.

The noted evangelist said community shelters might help to avoid the ethical dilemma of whether it is morally right to use force to defend a private shelter against invasion by unprepared persons.

Said Billy: "I feel a primary responsibility for my family. But I don't believe I myself could stay in a shelter while my neighbor had no protection." Dr. Graham was one of several polled on the question of fallout shelter ethics in a recent issue of *Christianity Today*, conservative bi-weekly periodical.

Most of those who were polled took a dim view of any civil defense program relying primarily upon private shelters.

Dr. Edward L. R. Elson, pastor of National Presbyterian Church in Washington, D.C., advocates a program of public rather than private

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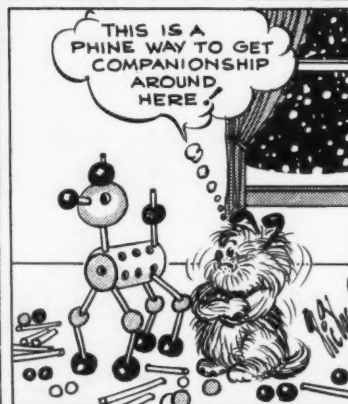
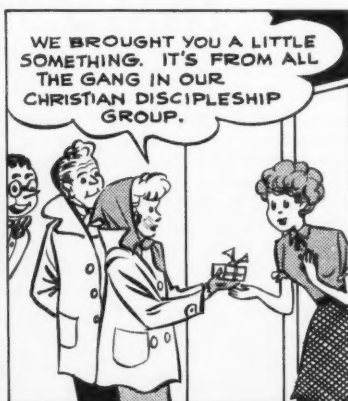
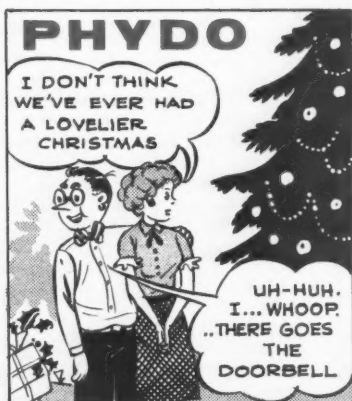
The pastorate of the First Christian Church of Leesville, Louisiana, is now open. Anyone interested in this position please contact H. C. Newsome, 514 Harriet St., Leesville, Louisiana.

LIMA, PERU, Interdenominational Church calling pastor for July, 1962. Write now to John Turner, Apartado 567, Lima Peru.

shelters. He was firm in his conviction that a nation that can "conscript its men and its resources to wage war . . ." ought also to provide for common defense with public resources.

The Methodist Council of Bishops issued a message at Gatlinburg, Tenn., warning against "the folly of panic programs for bomb shelters" and the exaggerations of some "self-appointed" anti-Communist groups.

In their Advent Message, the bishops said "the best shelter program is that which is directed toward eradicating the causes of strife."



MILDRED
ABRY



THROUGH SYMPATHETIC EYES

WILL you come to our circle group meeting tomorrow night and be on a discussion panel concerning full-time Christian service from your viewpoint as the mother of a minister's wife?" asked Christine Brown.

"Your questions would be, 'What influences in the church or home acted positively to motivate your daughter to choose a church vocation? Were there some experiences in your church or home that made the decision harder?'"

"I'm not sure 'minister's wife' is exactly the classification meant when you say 'full-time Christian service' as far as choosing this in itself as a career. But I'll be there," I answered.

And so through the night the two questions joined events of the past in a run around my mind! First in Indian file and then jumping over each other leapfrog style.

Sylvia had been attending Texas Christian University on an academic scholarship, majoring in English in preparation for college teaching. She was completing her second year when she fell in love with a young minister.

They married the following summer. She had no doubts. Now, two years later, she is one of the happiest people alive. It was as simple as that. It was as complicated as that! She had always been close to the church. Most of her activities had stemmed outward from it. To marry a minister was most natural for her.

I recognize the event as being part of a larger design. I felt privileged to have had a part in it. If there had been influences that motivated this "choosing of a church vocation," they were woven into the pattern of the years.

Thus the past leaped into the present . . . tossing into my consciousness a letter. I was one I had written to Sylvia and Glenn

(my son) one winter morning in 1943. A letter written and folded away to be given to them when they were grown. I was a widow, obsessed with a feeling that I might not live that long.

The next morning I went to a file and read again the worn penciled pages. It was like looking back at another person's thoughts in a detached sort of way. A person I knew quite well. Any answers I could give at the circle meeting were better said by that earlier person. I would just take the letter and read it to the group. Although it was an intimate thing, these women had known me through the years. They would understand. I could share this with them.

After the meeting, Sue Rainey asked, "Why don't you use that letter in your column in *The Christian*?"

"I had not thought of anything like that. It is quite personal," I answered, doubtfully. "Do you think . . .? I suppose I could change it somewhat and use it, maybe."

"No," she replied. "If you use it . . . leave it as it was written originally. It goes with this time of year. Why not share it with other friends?"

• • •

And so . . . the letter:

"It's getting around to Christmas and I've been planning gifts for you. And as I get a toy here and a dress there I think about other gifts I want to try and give you.

"The gift of laughter. This needs to be set deep within you if you are to meet life from the 'right' angle. I want you most of all to be able to laugh when circumstance says go off the deep end in sorrow.

"The gift of dependability. For without it, you will never gain true respect from your fellow man.

"The gift of beauty. Not so much outward beauty (though surely it's an asset), but that beauty that comes from inside one who has good ideals, good education. Beauty is a strange gift that can only be gained by years of treating oneself to elements such as moonlight nights, music, dawn on a spring morning, steaming cups of fellowship, Christianity, good conversations with friendly people, love, systematic recognition of the rights of others, and the ability of observance that makes one notice an oddity such as a cat with a pink eye and find it amusing.

"The gift of cleanliness . . . cleanliness of mind and body. Along with it I would add good health. I want to pass on to you the remark, 'I was sorry because I had no shoes until I met a man who had no feet.' A good solid body means a lot when life starts throwing daggers at your heart.

"The gift of God. For He gave the world his Son that we might have everlasting life. More than anything else . . . I would give you a Christian life. If you have this, the other things I have mentioned will come.

"Then, to top off all these gifts, I would wrap them in happiness and tie them with a ribbon of fun. . . . It has been said that 'fun is when happiness wags its tail.'

"I would give you all this, and more . . . to enable you to live a victorious life."

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Growth Toward Christian Maturity



"Where the Scriptures Speak . . ." by the Editor

MEMORY SELECTION: Let us leave the elementary doctrines of Christ and go on to maturity (Hebrews 6:1).

WE COME to the end of the year and to the end of a quarter of study on Christian growth. In a way, today's lesson is an extra, for we have the unusual situation of fourteen Sundays in this quarter. I noticed this fact a year ago as I made up my budget. Those of you who are businessmen will appreciate what this might mean financially to have to put out 53 issues of *The Christian* on the same income that we normally have for 52 issues.

To get back to more specific matters concerning Christian growth, we have an excellent selection of scripture today from Ephesians 4 as a summary. All the different aspects of growth and the ways to grow, which we have studied during the quarter, were for the purpose of learning how to become mature Christians. The letter to the church at Ephesus gives a good summary of the way maturity can be obtained and of the reasons why it must be obtained if the Church is to be what Christ wants it to be.

First, we have a clear indication of the fact that not all his "gifts" are alike. When these are distributed to various persons some become apostles while others become prophets, evangelists, pastors and teachers, as a result.

Since most of us are not in the first four groups, let us concentrate on the last one, teachers. It is quite clear that every Christian is to be included in some class. Therefore, every Christian is at least a teacher of other

Christians. This is not a picture of a hierarchy of leaders from teachers to apostles who, in turn, manage and direct the ordinary membership. This is a picture of saints equipping themselves (verse 12) through mutual teaching "for building up the body of Christ."

If there is any way to mature as a Christian outside the Church, we are not told about it here. We have a doubtful custom in modern times of issuing "church letters" to persons who ask for them. I shall never forget the first time a member got mad at me, as a young minister, and asked the church clerk for a letter. It was given, automatically. So far as I know, that person died with the church letter in a trunk at home.

This year I had a letter from a person saying that he was leaving the church to join a right-wing, private organization which is going to save the world

from Communism. He said he might "join" another church but "of course that is not necessary in order for me to be a Christian." Careful study of this lesson might add new light to the subject.

We are told that we must work together "until we all attain to the unity of the faith" (verse 13). There are many other phrases in the lesson which express growth and maturity as well. There is no need for me to reprint all of them here in the discussion.

In contrast to this beautiful picture of a group of Christians helping one another to grow, we are warned that we must "no longer be children, tossed to and fro" (verse 14). I take it that this illustration means that if children are presented with several alternative choices, each of which is very appealing, they may run from one to the other, bewildered, not knowing which

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR DECEMBER 31, 1961

The Scripture

Ephesians 4:11-24

11 And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, 12 for the equipping of the saints, for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; 14 so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and knit together by every joint with which it is supplied, when each part

is working properly, makes bodily growth and upbuilds itself in love.

17 Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; 18 they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; 19 they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness. 20 You did not so learn Christ!—21 assuming that you have heard about him and were taught in him, as the truth is in Jesus. 22 Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, 23 and be renewed in the spirit of your minds, 24 and put on the new nature, created after the likeness of God in true righteousness and holiness.

one to choose. It is a terrible fact that some people jump around like this "with every wind of doctrine" afraid to do anything and afraid to leave anything, lest something else which is presented "by the cunning of men" might be the right one.

A key expression in this lesson is the one, "Speaking the truth in love" (verse 15). Often, you can tell that a doctrine which is being presented by a cunning person full of "craftiness" is likely to be questionable, because it is the idea of an individual. You don't hear anything about him for a lifetime and suddenly he pops up, with a publicity agent and a radio or TV program. He tells everything that is wrong with those who have been plugging along and guarantees that if you will follow him you will

get to heaven and save the world, as well.

The appearance of such persons and their success, is not entirely due to them. Part of the blame may be laid to the churches which have not spoken the truth in love. The churches have argued, advanced charges and counter-charges against one another. Sometimes there seems to be more rejoicing over the failure of another church than there is in the success of the one in which we find ourselves. All this futile argument is advanced under the flag of "certainty."

As it is stated here (verse 16), if the whole body is joined and "each part is working properly" the growth will take place. If we would only correct one another in love instead of in arrogance or in hate, we could grow

toward maturity.

The latter part of the lesson changes from the comparison with children to a comparison with the gentiles. Their trouble was "ignorance" and "hardness of heart" (verse 18). There is no excuse for either of these faults in the church.

Neither is there any excuse for keeping this "old nature" (verse 22) when one is in the body of Christ. As the memory selection has it, we must proceed from the "elementary doctrines" and "go on to maturity." Of course, there is no intent here to say that we must leave the fundamentals in the sense of forgetting them. The idea is that we cannot stop with them. We must continue to grow and grow. What a fine ideal to leave before us on the last day of the old year.



Meaning for Today

by Jack E. Barker

CHRISTIAN maturity is never an easy thing to gauge. Probably the most used type of criteria for such judgment is activity. Too often we operate on the assumption that if one is busily engaged in church, church school, CYF, CWF, CMF, etc., that he is developing well, growing "in the grace and knowledge of the Lord."

Needless to say, this is not always the case. Such involvement may be pretty shallow and comparatively meaningless. Proof of this is found in the fact that persons who have been extremely active in church work all too frequently drop from church life when they move to a new city.

Much more difficult to measure is the true expression of Christian maturity that Paul calls a "more excellent way." (1 Corinthians 12:31b.) Here we are shown that it is not what we say nor what we do, but what we are that really matters with God, and that Christian love stands

as the ideal toward which we grow.

One may hang apples on a cherry tree, but it will still be a cherry tree! Similarly, one may "hang" church attendance, a teaching job, giving of money to the church, and other kindred practices onto a person, but if he does not partake of God's spirit, if his heart is not filled with God's love, then the externals are meaningless.

Conversely, there are some who think that being a Christian consists only in being "good," not disobeying the law, and generally being a decent person. They would deny the necessity of Christian activity at all. This is loose thinking which fails to grasp our need of Christ, the church, the Bible and seems to claim sufficient righteousness apart from God's grace. This surely shows no great understanding of the gospel, either.

The physical growth process itself is normally very slow with

occasional spurts of growth at various ages. So one must realize that spiritual maturity is not gained overnight. On the other hand, it is intended by God that maturity should come! (Matthew 5:48.) There may be truth in the statement that we've heard more than one church member make, "Well, I'm not perfect . . ." or, "Well, I'm no saint. . . ." After one has been a Christian for many years, he certainly should be more nearly perfect than he was at the start. Yet, experience does not always seem to bear this out!

And, perhaps paradoxically, the progress of Christian growth comes by the individual putting himself into circumstances and experiences that are spiritually stimulating to him, and making the most of every such situation as he consciously lives for God. Thus, the importance of regular worship, systematic Bible study, faithfulness in prayer, loyal stewardship, active service and other enriching experiences.

So let us keep our eyes turned upon our Master, trusting and following him, and allowing him to change us into his likeness. By God's grace we will be led into Christian maturity that will very deeply honor him.

the spirit of CHRISTMAS

by

Esther Schneider Hanson



"NO, WE'RE NOT HAVING a Christmas tree this year either," Emily Gardner said in answer to her husband, Jed's question, one morning late in November.

"Why?" Jed asked.

"You know very well—," Emily said. Why did he have to be difficult? It was bad enough having to see the trees stacked in every vacant lot all over town and watch the way the stores displayed their gaudy decorations.

"Honey," Jed said gently, "it's three years since Timmy left us. Don't you think it's time you got over it?" He laid down his napkin with the air of not expecting an answer and drained the last of his coffee.

"Never! I'll never get over it, and I'm surprised that you—," Emily said, her voice rough. "Really, Jed! It's a holiday for children. And now with Timmy—well everything's gone, that's all!"

"Funny," Jed said quietly. "I thought we still had each other."

"It isn't the same. Don't you understand?" Emily said desperately. But Jed had turned his back on her and left the apartment. It was the first time he had ever failed to kiss her goodbye. She wanted to run after him. He'd probably be waiting for the elevator. But she sat still, her hand over her trembling lips and stared out of the window.

Every year it was the same. Memories of Timmy's gleeful anticipation of the coming of Santa. Of his awe in front of the little creche and how he begged over and over for the story of the Baby Jesus' birth.

Memories of the smell of the large tree that almost filled the corner of the living room and of ribboned boxes hidden in closets. These were the good memories. But there were also those of a small boy in an iron lung, fighting to live, and of the screaming quiet that filled the room when he was gone.

What was happening to Jed?

Emily wondered. He had been the soul of tenderness during those first months. But gradually he began to change. He tried to talk to Emily about adopting a child. But she refused. If she couldn't have her own, she certainly would not take someone's strange child into her home to fill Timmy's place in her heart. How could Jed ask such a thing of her?

She knew that Jed had been patient with her. This was the first time that she had heard bitterness in his voice when he talked about Timmy. But now that rapport they had always had seemed to be missing.

With a sigh Emily began to clear away the breakfast dishes. Maybe men just didn't feel things as deeply as women. She remembered reading that somewhere. At that, they were probably better off!

Jed did not mention Christmas again. For the next weeks he was absent a great deal in the evenings. "Got a project that has to be ready by the first of the year," he said in answer to her questions. When he was at home, he avoided her gaze.

Around the middle of December they received an invitation to the wedding of the daughter of one of Jed's partners. That meant that Emily would have to go downtown for the gift. She dreaded the thought. But one Thursday she decided to get it over with. She would go to Chico's for lunch. There wouldn't be any decorations there.

She came out of the door of her apartment building and in her preoccupation nearly collided with a little girl on a tricycle. About three years old, Emily decided. Curls crept from the edge of the frilled hood. Emily had never seen such blue eyes.

"Young lady, you should learn to signal when you turn," Emily said, laying her hand, for a moment on the small head. The child stuck her finger in her mouth and looked at Emily with wide eyes.

"I'm sorry, ma'am," a mascu-

line voice behind Emily said. She turned to see a young man who looked strangely familiar. Could he be the child's father? "Lissie, Daddy's told you not to ride into the court," he said. Lissie took her finger out of her mouth but said nothing.

"It's all right," Emily said. "There's no harm done."

On an impulse Emily bent to get a closer look at the little face. Lissie ran her hand wonderingly over the giant fur collar of Emily's coat.

"Are you Mrs. Santa?" the child asked.

"No, honey. Whatever gave her that idea?" Emily looked at the father.

"The Mrs. Santa she saw had a fur collar. She's too young to know the difference." Emily nodded.

"Santa isn't coming to my house," Lissie offered.

"Of course he is, dear," Emily said indulgently.

Lissie shook her head. "No'm he isn't. My mommie is sick in the hospital." The child's eyes grew larger.

"Ride up and down the sidewalk, honey," Lissie's father said. The eyes that met Emily's were stricken. "Mary's to undergo surgery in the morning," he said. "Of course, if she just comes through all right, we won't mind the expense." His eyes followed the form of his little daughter. "She wants a doll buggy. Well, young as she is, she'll have to find out that things aren't always the way we want them. She'll get over it."

Get over it! The very words Jed had used. Emily felt a sudden shame. Here she was, with a secure home and the finest husband a woman could want, and, because her son had been taken from her, she thought there was no use to celebrate Christmas! And here was Lissie, in danger of losing the thing she needed most, and facing a scanty Christmas besides. *At least I'm adult and can understand*, Emily thought.

"Look here—," Emily began

hurriedly, taking hold of the young father's arm in her earnestness. Mr? . . ."

"McDonald, Bill McDonald," he said. "I'm the janitor here. I've seen you several times but you always seem so preoccupied."

That was what came of thinking you were the only one in the world with troubles, and pushing everyone away from you, Emily thought. If she had only had her eyes open—really open—how many such tragedies would she find?

"Mr. McDonald, Bill, let me, oh, please let me—" Emily was almost incoherent for the next few minutes, but he understood.

Shopping that day was a joy Emily had not known since that last Christmas they had heard Timmy's laughter. She bought a buggy and a big doll that slept and cried and had real hair. And doll clothes, there was a whole case of them, and a red velvet dress with a white lace collar for Lissie.

She would have a party and ask Lissie and her father. He could get someone else to take over his duties for that day.

Emily thought about Bill McDonald as she stuffed a stocking for Lissie. She remembered now having seen him around the building on various occasions

without really noticing him. It was as if all her senses had become sharpened these last days. The air seemed crisper and lighter somehow.

She hummed as she finished the stocking. It looked just like the ones she used to fill for Timmy. Timmy! She hadn't thought about him all day. But she had a warm feeling in the region of her heart and somehow she felt that Timmy knew and was glad.

It wasn't until three days later when the buggy and all the other gifts had been delivered that Emily showed them to Jed and told him about Lissie. "The mother's all right now, but she won't be able to leave the hospital for weeks," Emily finished.

"So we'll have Christmas. Will you help me with the tree? And get the ornaments from the basement locker and some holly? And we'll have cranberry sauce and turkey—" she finished a little breathlessly.

Jed's eyes were shining. "And I thought you'd become a Lady Scrooge," he said softly, taking her into his arms.

"Let's just say I'm like the man who grieved because he had no shoes until he met a man who had no feet," Emily said soberly.

THE STAR

Pauline Ann James

The roads that lead to Bethlehem
Are lonely—long or short.
And each must choose the path he'll take
To find a purer heart.

The shepherds came from distance near.
The Wise Men from afar.
Yet each was lured and guided on
By Bethlehem's shining star.

May we, like they, be driven on
Until at last we see
Real meaning of the Christ child's birth—
The truth that makes man free.

NEWS

of the Brotherhood

From Phillips Family of
Western Pennsylvania

\$200,000 Challenge Gift to Culver-Stockton

CANTON, Mo.—The Phillips family of western Pennsylvania has presented a challenge gift of \$200,000 to pay for one half of the cost of a new auditorium for Culver-Stockton College.

Dr. Fred Helsabeck, college president, announced the \$200,000 matching gift which will apply to the auditorium portion of the proposed fine arts center on campus.

This is the third gift of \$200,000 or more the college has received in the past six years. He said the successful culmination of this venture will insure the success of the first phase of the college's development program.

Conditions of the gift include the raising of an additional \$200,000 by the college to allow completion of the auditorium.

Campaign Launched

The development council and the board of trustees of the college approved the launching of a campaign to erect the entire fine arts center at a cost of approximately \$630,000.

The new center will be an open "U" design. The auditorium will face the east with a wing from the stage area north to serve the theatre program and part of the music program of the college. The auditorium will seat 865 persons. Design of the center is by Hafner, Hafner and Stranckmeyer, architects, of Quincy.

Other Interests

The Phillips family helped to establish Phillips University, formerly Oklahoma Christian College at Enid, Okla., and have given major support to this university through the years. It also helped to establish Northwest Christian College at Eugene, Ore. In recent years other members of the family have given library buildings to Bethany College in West Virginia and Milligan College in Tennessee.

The Phillips family has supported generously the program of the Christian Church by providing funds for the erection of the Disciples of Christ Historical Society building in Nashville, Tenn.

Dedication in Pensacola

PENSACOLA, FLA.—Dedication services marking the completion of the first two units of the new Westwood Christian Church here were held Nov. 26.

J. T. Beale, executive secretary of the Christian Churches of the Alabama and Northwest Florida Area, in his dedicatory address, told the 230 members and guests: "When a dream comes true it is time to 'wake up.'" He called for continued building of the new church through evangelism and outreach services to God and man.

The new facilities containing a combination worship-fellowship unit and an educational wing were designed, financed and erected by the Board of Church Extension. The total cost was \$78,565.

Natural finished laminated beams support a timber-deck roof in the fellowship unit. Vertical accent is given to the structure by vertical pre-cast concrete panels inset with marble chips and topped with 15-ft. aluminum cross.

The temporary sanctuary seats 168 at worship and 176 around tables. Seven classrooms, administrative office, kitchen and utility rooms are also provided. The first two units will become a part of a four-unit master plan encircling a central court.

The Westwood Church was commissioned Oct. 4, 1959, and was sponsored by First Christian Church, Pensacola, and Alabama and Northwestern Florida area churches. The United Christian Missionary Society is giving the new group supple-

Lloyd E. Keyser

Assembly Chairman for Local Arrangements

INDIANAPOLIS—A Southern California layman has been named general chairman of local arrangements committees for the 1962 Los Angeles assembly of the International Convention of Christian Churches, Sept. 30-Oct. 4.

Lloyd E. Keyser of Los Angeles was selected by a committee of the board of Christian Churches of Southern California in cooperation with James Parrott, executive secretary of the area association.

Keyser will appoint an executive committee consisting of a secretary, treasurer and four vice-chairmen. Each vice-chairman will be responsible for four convention committees.

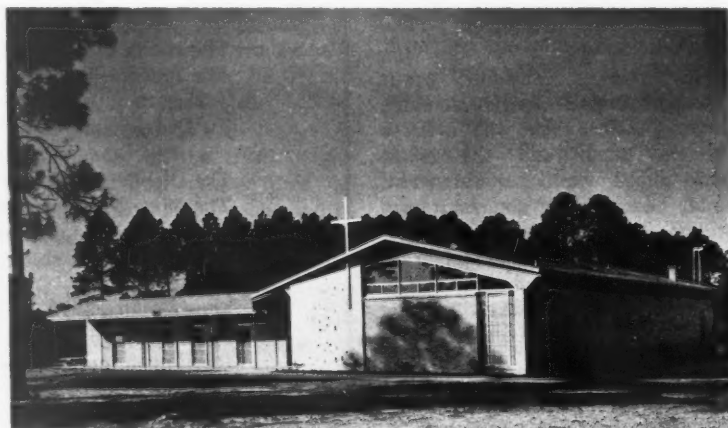
Keyser will work closely with Dr. Gaines M. Cook, executive secretary, and Howard E. Dentler, assistant to the executive secretary.

An elder and former chairman of the board of the Westchester Christian Church in suburban Los Angeles, Keyser completed a three-year term as a member of the board of directors of the Christian Churches of Southern California in 1960.

He is a staff assistant in the Space Systems Division of the Hughes Aircraft Company in Culver City, Calif.

mental salary assistance for the minister.

Stanley Van Etten became the new congregation's full-time minister six months after the group was commissioned. The church now has 133 members.



FIRST UNIT FACILITIES of the Westwood Christian Church, Pensacola, Fla.

World Convention Entertains
Disciple Delegates in New Delhi

Disciples Meet at Third World Council Assembly



NEW DELHI—Forty-one of the forty-three members of Christian Churches and Churches of Christ around the world, were guests of the World Convention of Churches of Christ (Disciples) at a luncheon held at the Imperial Hotel, here, Nov. 21.

Nearly all of them were in attendance at the third assembly of the World Council of Churches meeting in New Delhi at the time.

Dr. and Mrs. Jesse M. Bader, executive secretary of the World Convention, served as hosts and J. Irwin Miller presided.

Speakers included Dean W. B. Blakemore of Chicago who talked to the question, "In What Capacity Are We Here?" James Gray of Leicester, England, who followed with comments on "The Contribution of the British Churches of Christ to India."

Principal E. Lyall Williams talked on "The Contribution of the Australian Churches of Christ to India," and Virgil A. Sly closed the discussion with a short review of the work of our American churches in India.

Pictured above are the Disciples who were there.

Front row: Mrs. Charles O. Goodwin, Los Angeles; Mrs. Virgil A. Sly and Dr. Sly, Indianapolis; Mrs. A. Dale Fiers and Dr. Fiers, Indianapolis; Mrs. J. Irwin Miller and Dr. Miller, Columbus, Indiana.

Second Row: Mrs. Walter W. Sikes; George Walker Buckner, Chapel Hill, N. C.; Mrs. William G. West; Gaines M. Cook, Indianapolis; James Gray, Leicester, England; Samuel Maqbual Masih, Bilaspur district, M.P., India; Mrs. William Wertz; Mrs. Albert M. Pennybacker; Miss Joan Ledger, Toronto, Canada; Miss Luch Griffiths, Victoria, Australia, and World Council Staff, Geneva.

Third Row: E. Lyall Williams, Melbourne, Australia; Jessie M. Bader, New York; H. C. Shorrock, Jr., World Council staff, Geneva; William G. West, Chattanooga;

Howard E. Short, St. Louis; Mrs. Mae Yoho Ward, Indianapolis; Mrs. George G. Beazley and Dr. Beazley, Indianapolis; Mrs. W. B. Blakemore and Dr. Blakemore, Chicago.

Back Row: Charles H. J. Wright, Malvern, South Australia; Walter W. Sikes, Indianapolis; A. L. Hadson, Dunedin, New Zealand; Michael Saenz, Bayamon, Puerto Rico; Mrs. Jesse M. Bader; Ray L. Henthorne, St. Louis; Wm. Wertz, M.D., Missouri, U.P., India; Albert M. Pennybacker, Youngstown, Ohio; Laurence V. Kirkpatrick, New York; David Tucker, Matamata, New Zealand; Oliver W. McCully, Toronto; H. Waghmode, Baramati, Poona, India; Ormonde S. Brown, Commandant U.S. Air Force Chaplain School, San Antonio, Texas.

Also in attendance at the luncheon was Robert Tobias of Indianapolis. Mrs. George Walker Buckner and William Daniels were also attending the World Council assembly. (44 people altogether).

Disciples Backed Basis Of Council Membership

NEW DELHI—Following the admission of the Russian Orthodox Church into full membership of the World Council of Churches and uniting of the work of the International Missionary Council into the Council, the Assembly focus was turned to the third most-discussed action before it.

This was the addition of certain theological phrases to the basis of membership in the ecumenical body.

Heretofore the churches had been acting together with only an acceptance of "Jesus Christ as God

and Savior" as a common theological statement. An insight into the extended statement is noted in the following statement which was prepared by the Disciples' delegation from the United States while the proposal was before the Council's Policy and Reference Committee:

"As we, the delegates of the Christian Churches (Disciples of Christ) in the United States of America prepare to vote for the proposed new basis of membership of the World Council of Churches, we find ourselves rejoicing that the proposed basis has made explicit what was implicit in the present basis of membership.

"We are glad that by replacing the word 'accept' with the word 'confess' the commitment of the whole man has been underlined and the call to an obedience, even unto martyrdom, has been implied.

"We appreciate the addition of the phrase 'according to the Scriptures.' We see this as both a tribute to the recreating power of the Holy Scriptures and as a limitation that prevents the Church from straying from the basic faith given to the apostles. With satisfaction we see the unity of the Godhead proclaimed with the richness of Father, Son and Holy Spirit.

"While we agree to the proposed amplification of the basis, and while we feel that Christians should express their faith in the fullest and richest forms to which they can give unqualified assent, nevertheless we regard all such verbal formulae as inevitably temporal and human, subject to the increasing light which breaks forth from the Word of God. We would look with concern and even disfavor on any tendency to proliferate statements which would exclude from the World Council of Churches fellow Christians who confess Jesus Christ as Lord and seek to render obedience to him in faith and love."

The statement was signed by George G. Beazley, Jr., chairman of the delegation. Beazley is the executive for the Council on Christian Unity. H.E.S.

Burros Ringsby Ordained

SKIATOOK, OKLA.—A graduate of The Graduate Seminary, Enid, Okla., Burros W. Ringsby, minister of First Christian Church here, was ordained to the Christian ministry at Central Christian Church in Enid.

Stephen J. England, dean of The Graduate Seminary, delivered the ordination sermon and Alfred Illingworth, professor of New Testament in the seminary, gave the charge.



SIX MEMBERS of the high school class of First Christian Church, Canyon, Tex., elected to serve as teachers in the children's department for the past summer. Participating in the program were (from left): Dorothy Higdon, Pamela Hadley, Mary Johnson and Joy Harter.



SERVICE DIVISION leaders of the Altoona, Ia., Christian Women's Fellowship are shown cutting out new garments to be sewn by the group for home and foreign missions. Pictured are (from left): Mrs. Frank Munsell, service chairman, Mrs. Robert Michael and Mrs. Bert Den Otter, co-chairmen.

DOVER PLACE CHRISTIAN CHURCH, St. Louis, Mo., observed its 65th anniversary with a dinner program on Oct. 17. Lester Rickman, General Secretary of the Missouri Association of Christian Churches, was the speaker. William Longman is pastor of the church. Pictured are those who have been members of the church 40 years or more.



NEW AND RETIRING officers of the International Council of Ministers' Wives are pictured at the Ministers' Wives' breakfast held during the recent assembly of the International Convention in Kansas City. Mrs. Roger T. Nooe (left) is the retiring vice-president and Mrs. Will Sessions (right) the retiring president. Mrs. J. Warren Hastings, speaker for the occasion, is seated in the center. New officers standing (from left) are: Mrs. Frank Cron, treasurer; Mrs. John Hedwell, president; Mrs. Harry Sippel, secretary; and Mrs. Myron Cole, vice-president.

News Of The

Brotherhood In Focus

MRS ANNA COBLENTZ, who will be 92 years old on Dec. 28, is an active member of First Christian Church, Church, Fort Wayne, Ind. She was baptized at the age of 16 in the North Union Christian Church and later, in 1903, she and her husband united with the church in Fort Wayne. George E. Wascovich is minister of the Fort Wayne Church.



BROTHERHOOD NEWS CAPSULES

● **BEAUMONT, CALIF.**—Using the names "Redstone" and "Atlas" to designate two teams, the church school here of First Christian Church doubled its attendance during the month of October. The object of the contest was to hit the moon which was accomplished by either team having a set amount of people present on any particular Sunday. Chester A. Rice is minister of the church.

● **CIMARRON, KAN.**—The Christian Women's Fellowship of First Christian Church here has voted to support a student from Jamaica for two years while he finishes his education at Phillips University, Enid, Okla. During the summer months he will live in this community where employment has been secured.

● **FORT LAUDERDALE, FLA.**—In commemoration of the church's golden anniversary, First Christian Church here recently published a history of the congregation.

● **MARCELINE, MO.**—The youth groups of First Christian and the Methodist churches here have combined forces to create the United Youth Fellowship. John L. Bray is pastor of the Christian Church.

● **BEAUMONT, TEX.**—On Oct. 22 Washington Boulevard Christian Church here dedicated its new education building. The new structure cost \$62,000 and has about 4,100 square feet of usable floor space. Robert C. Warren is minister of the church.

● **DIVIDE, COLO.**—The Council of Ministers' Wives of the Christian Churches of Colorado held its third annual retreat at nearby Crescent Ranch on Nov. 7-9. Officers of the council are: Mrs. J. Kenneth Baird, Grand Junction, president; Mrs. Joseph Houston, Denver, first vice-president; Mrs. Malcolm McHarg, Colorado Springs, second vice-president; and Mrs. Elmer Early, Pueblo, secretary-treasurer.

● **VANDALIA, ILL.**—On Oct. 8, 32 people from First Christian Church here conducted the worship and communion service for the people residing in the Illinois Christian Home located at Jacksonville.

● **FLINT, MICH.**—E. H. Longman, minister emeritus here at Central Christian Church, received the "Senior Citizen of the Year" award. At the age of 79, Dr. Longman is still active in civic life and at present is teaching an adult class here in the church school.

● **MOUNTAIN GROVE, MO.**—First Christian Church here dedicated its new education building Oct. 29. Edwin G. Michael, district minister, delivered the message. The structure was erected at a cost of \$18,000 and contains eight classrooms, church office and rest rooms. Charles S. Macy is pastor and completed his fourth year here on Dec. 1.

● **DANBURY, CONN.**—Central Christian Church held its annual Campbell Club Dinner here on Nov. 3 to which were invited Disciple students from Yale Divinity School, Hartford Seminary Foundation and Union Theological Seminary. The largest group, 38, came from Yale with 17 present from Union and three from Hartford.

● **MESA, ARIZ.**—George L. Phearson, minister here of First Christian Church, has recently been appointed by Arizona Governor Paul Fannin to the Governor's Committee on Seasonal Farm Labor.

● **LEMOYNE, PA.**—Paul A. Remick, minister here of First Christian Church, served as chairman of the 10th Annual State Pastors' conference held in Harrisburg. The conference was held in connection with the 50th anniversary celebration of the founding of the Pennsylvania Council of Churches.

● **INDIANAPOLIS, IND.**—Northwood Christian Church here dedicated its new 40-rank, three-manual organ on Dec. 17. The organ and necessary architectural changes cost \$52,000.

● **GRAND RAPIDS, MICH.**—Chaplain Virgil L. Elliott recently supplied the pulpit for Eric White, minister here at Central Christian Church.

● **ZANESVILLE, OHIO.**—A. F. Hanes, interim pastor here at First Christian Church, reports three baptisms recently.

● **INDIANAPOLIS, IND.**—Mrs. Virginia M. Clarke, a missionary to Africa for 34 years, has been named administrative assistant in the Department of Christian Action and Community service of The United Christian Missionary Society. She, with her husband, the late Roger T. Clarke, first went to Africa in 1927.

● **ALBION, ILL.**—L. O. Leet directed a stewardship revival here at First Christian Church recently.

● **FALMOUTH, KY.**—Medford Jones, evangelist from Indianapolis, Ind., held a Festival of Faith Evangelistic

Crusade here at First Christian Church. There were 36 additions. John H. Gardner is the minister.

● **EASTMAN, GA.**—O. G. Gilbert, minister here of First Christian Church, has announced his retirement, effective Jan. 1, 1962. Mr. and Mrs. Gilbert will make their home in Dublin, Ga.

● **CORPUS CHRISTI, TEX.**—W. Oliver Harrison recently completed the 20th year of his ministry here to First Christian Church. During this period four new Christian Churches have been established in the city and the membership of First Church has doubled.

● **JACKSONVILLE, TEX.**—Robert D. Matheny, minister of First Christian Church here, attended the Second Conference on the Churches and Social Welfare held in Cleveland, Ohio. As chairman of the Commission on Christian Action and Community Service, Mr. Matheny represented the Texas Convention of Christian Churches.

—ROBERT D. MATHENY.

● **BEAUMONT, TEX.**—Construction began recently on the \$302,500 building planned as a house of worship here for First Christian Church. The structure is to be erected on a 20-acre site. Kenneth Thorne is minister of the church.

● **INDIANAPOLIS, IND.**—The Glendale Christian Church here observed a week of laymen visitation evangelism and Christian emphasis. Raymond Whitton was the speaker for the week's series of sermons on the theme "Christian Involvement." Roy W. Kent, Jr., is the minister.

● **SHREVEPORT, LA.**—The Christian Men's Fellowship of Kingshighway Christian Church here, met recently with 80 members and guests present. Caddo Parish Juvenile Judge Chris Barnette was the speaker.

● **WINTER HAVEN, FLA.**—First Christian Church here has secured the services of Millard C. Walker as organist-choir director. He served in a similar capacity here several years ago prior to moving to Miami.

● **LOS ANGELES, CALIF.**—Merle E. Fish, Sr., minister here of Pico Arlington Christian Church, has retired from a ministry of 34 years. The church held a reception for Mr. and Mrs. Fish on Oct. 29 in honor of the occasion. J. Arthur Fish, associate pastor, has been called as minister of the church.

Son of Christian Church Pastor

Congo Official Visits Churches and YMCA's



John E. Bompese

INDIANAPOLIS.—The first Congo government official to visit YMCA's and churches in the Far West and Middle West of the United States has returned to his native Equator Province of the Republic of the Congo after several weeks' visit.

He is John Bompese, provincial commissioner of youth activities and social affairs. He is from Coquilhatville, capital of Equator Province.

As one of the leaders of the province (rather similar to a state of the United States), Mr. Bompese is regularly involved in the governmental assemblies and other governmental groups in which decisions are made involving the entire province.

He came to the United States on a diplomatic visa and visited and inspected YMCA and church work related to the program in which he is engaged in the Congo.

Mr. Bompese's schooling has been in the mission schools at Bolenge and Coquilhatville. For a time he assisted in the mission office of the Disciples of Christ at Coquilhatville.

His mother and father reside in the province. His father is one of the preachers in rural villages for the Christian Churches. The older Mr. Bompese has been a minister for nearly 40 years.

Prior to independence in Congo (June 30, 1960), Bompese had had five or six years' experience in government work at Coquilhatville. He was a principal assistant to the postmaster general (then a Belgian). Mr. Bompese was called to head the youth and social activities program of the government prior to inde-

pendence.

Bompese is an elder of the church at Coquilhatville, has nine children and is married to a woman from a Christian family.

He was among the Congolese Christian leaders who suffered the loss of considerable personal property at the time of Independence. His home was burned; his auto overturned; his personal possessions appropriated by a mob.

Though mission property was not greatly destroyed or disturbed by rioters around the Coq-Bolenge area, the homes of Congolese who had been involved closely with the Belgians in governmental affairs suffered heavily in a number of instances.

"We greatly need all the missionaries who have served in the Congo who can return and also many new missionaries qualified to do some of the work that needs to be done," Bompese said.

Bompese wants to emphasize the need for many new missionaries and "particularly to point to the need for more educational opportunities at the higher level." He said that he and others would "soon like to see a true Protestant university to train Protestant youth for a number of important vocations."

"Six- to seven-tenths of the wealth and potential economic stability of the entire Congo is concentrated in the secessionist province of Katanga," Bompese said. "For this reason in order to have the necessary governmental budget for the development of all of Congo the wealth of Katanga is badly needed."

This, he said, is the reason that the Central Government at Leopoldville feels that it must have a united Congo.

50 Years in Same Location

126 Years in Louisville

LOUISVILLE, KY.—First Christian Church, which has been identified with downtown Louisville for 126 years, observed its 50th year at its present location with a special service on Oct. 29.

About 50 persons, who were members in 1911, participated in the service.

Homer W. Carpenter, who served as minister of the church for 26 years and now serves as minister ecumenical, was honored with a bronze plaque commemorating his service to the church.

Paul S. Stauffer is the minister of the church.

RHYME AND REASON

THE CHRISTMAS FEELING

by Kelly O'Neill

Just when things seem most abysmal, and the world's affairs look dismal,
And you think the human race has gone to pot,
Then you get that Christmas feeling. Carols everywhere start pealing,
And you know beyond a doubt that it is NOT.

We're not normal when we're hating, calling names, and "traitor baiting,"
Human nature's based on confidence and trust.
God created us for kindness; fighting everyone is blindness.
Rabble-rousers lie who shout that hate we must.

From Alaska to the Isthmus, everyone believes in Christmas.

Why then can't we act like it is really true?
Why not live by the conviction that the Song was more than fiction?
"Peace on Earth, Goodwill to Men" is overdue.

To New Ministries

● **SAN ANTONIO, TEX.**—James M. Gideon has joined the ministerial staff here of Central Christian Church as minister of Christian education. He has been serving as student minister for the Christian Church in **Moran, Tex.**

● **NEW ORLEANS, LA.**—Herbert L. Polinard became minister here at St. Charles Avenue Christian Church Nov. 15. He came from First Church, **Waco, Tex.**

● **ORANGE, TEX.**—Eugene Cherry has resigned as minister of First Christian Church, **Leesville, La.**, to accept a call to serve here as minister of First Christian Church.

● **BOISE, IDA.**—G. Philip Hurd has resigned as minister here of Red Rock Christian Church and has accepted a call to serve as pastor of the Christian Church in **Bell Garden, Calif.**

● **LITTLE ROCK, ARK.**—Theophilus M. Carroll has been installed as minister of the Wright Avenue Christian Church here. He formerly served as pastor of First Church, **Gadsden, Ala.**

● **LURAY, S. C.**—George M. Chase is the new pastor at First Christian Church here. He formerly served as minister of the Tripp Avenue Church, **Dunmore, Pa.**

● **FRANKFORT, KY.**—First Christian Church here has called Charles Traugott as associate minister. He has been serving, while a student in The College of the Bible, as pastor of the **Burgin (Ky.)** Christian Church.


● **OKLAHOMA CITY**—W. L. McEver has resigned from the pastorate of First Christian Church, **Coffeyville, Kan.**, and accepted a call to serve as minister of Northwest Church here.

● **ST. JOSEPH, MO.**—Merrill L. Cadwell, for 14 years pastor of Central Christian Church, **Warren, Ohio**, has accepted a call to become the minister here at First Christian Church.

● **VANCOUVER, B. C.**—Francis Bruce began a ministry here with Central Christian Church after closing his pastorate with the McKernon Christian Church in **Edmonton, Alberta.**

● **DENISON, TEX.**—An installation service was held here Nov. 12 for the pastor of First Christian Church, **Jesse B. Pugh**. Mr. Pugh was minister of First Church, **El Campo, Tex.**

● **WILLOUGHBY, OHIO**—F. Ralph Miller has been serving First Christian Church here as interim minister.

this ^{*}is ^{*} ^{*}^{*}^{*}
*the ancients said one picture
is worth a thousand words*

Pictured below is the newest TEACHING PICTURE in the newly revised Bethany Graded Curriculum for first graders. It is just one of the beautiful 11" x 14½" full-color reproductions in this outstanding series of picture sets especially planned *with* the development of the curriculum. With one exception, all of the artists have been commissioned to meet a definite specification. Such artists as Cleveland Woodward, James Talone, Janet Smalley, Donald L. Keuker, Morgan Stinemetz, and the Iranian Agha Behzad are represented, on such subjects as biblical scenes and events, nature, and child life. See your copy of *The Light of Effective Christian Teaching* or write CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri, for further information.



A Helpful Sister, painted by James Talone. This full-color picture, with its soft blues and delicate greens, is a new first-grade teaching picture and is featured on the cover of the pupil's reading book. It gives a familiar subject a slightly different treatment.

Relax

Live and let live is not enough; live and help live is not too much.

—O. E. MADISON IN
FORBES

• • •

ON GUARD

It was the night of the Christmas party in a large, downtown church. The children were told to come at seven but Margy came much earlier.

One of the ministers told her to come back when the doors opened at seven.

When Margy finally was admitted, she said to her teacher, "I came early but that fat guy who owns the church wouldn't let me in!"

—FLORENCE DUNCAN
LONG

• • •

BEEN READING LATELY?

This to know you truly need,
"You are what you read."
And in the best Book by far
You can read what you are.

—CHET SILLARS

• • •

CROWDED

The bottom rung of a ladder
should be its strongest. It
supports the most people.

—WALT STREIGHTIFF
IN QUOTE



"Just one year I wish he'd place our Christmas boxes on our desk and let it go at that!"

We're Starting the Year off Great!



Yes, we're quite proud of the new books coming from Bethany Press in 1962. We believe they are among the finest being published today. We are striving always to give you the best writers dealing with the vital subjects affecting all of us. Below are some of the titles to look for in the early part of the new year.

TOOLS FOR TEACHERS BY GEORGE H. ADKINS.

The latest methods for improving the presentation of church school material. 10T690, \$2.50. Available Jan. 10.

CHIP THE CHIPMUNK BY JESSIE B. MARSH.

For children ages 5-8. 10C830, \$2.50. Available Feb. 9.

NO DARKNESS AT ALL BY JAMES W. KENNEDY.

The official account of the New Delhi assembly of the World Council of Churches. 10N271, \$1.50. Available Feb. 1.

LET'S GET MARRIED BY ROGER H. CROOK.

A manual for engaged couples. 10L491. \$1.95. Available Apr. 27.

A GUIDEBOOK TO WORSHIP SERVICES OF SACRED MUSIC BY CHARLES H. HEATON.

10G657, \$2.50. Available Mar. 8.

THE CHRISTIAN ANSWER BY GEORGE E. SWEAZY.

Answers the disquieting questions of the confused, doubters, etc. 10C904, \$3.50. Available Apr. 3.

PREACHING ON RACE BY R. FREDERICK WEST.

10P719, \$3.50. Available May 4.

CHRISTIAN BOARD OF PUBLICATION

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BETHANY BOOKSTORES

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INDIANAPOLIS



"You Are What You Read"

Time Against Eternity

Edge of the Edge. By Theodora E. Matson. Friendship Press. 165 pages. \$2.95 (Cloth); \$1.50 (Paper).

The implications of the title of this book should stab the church awake and challenge the church to evaluate its program and practices in the light of its mission and the needs of the day in which we live.

The author very effectively reviews our present world with special emphasis on the United States and Canada. The chapter on Canada should be required study for anyone seeking a better understanding of some of the history, heritage, problems and opportunities related to the witness of the church in this "Unknown Country." Seldom, if ever, have I read, in so few words, a more accurate description of this country—in relation to the church—written by one who is not a Canadian.

Very helpful "thumb nail" sketches are provided of a number of congregations which have broken out of the comfortable expression of a traditional witness and are really involved in blazing new trails of faith, concern and fellowship. The part of the book on "The priesthood of the layman," is especially stimulating for Disciples.

As I came toward the close of this book I kept feeling there was something of primary importance that was lacking or could it be that such a brief manuscript covering such a vast subject would take basic material for granted? The last chapter, however, filled the vacuum and provided the terms of reference which seemed to be needed, "The world is caught in time-panic, since time is running out. The church, however, lives in time against the backdrop of eternity. Its attitude toward the future is one of expectancy. The more expectant it is the more zealous it is in being about our Lord's business—on the edge of the edge of history's final goal and reaching toward him who promised: 'I will come again and will take you to myself, that where I am you may be also!'"—O. W. McCULLY.

Seasonal Book

A Book of Christmas and Epiphany. By Victor E. Beck and Paul M. Lindberg. The Augustana Press. 229 pages. \$3.

Dr. Beck, secretary of literature at the Augustana Book Concern, and Dr. Lindberg, a member of the faculty of Augustana Theological Seminary, deserve thanks for this helpful book, highlighting a significant portion of the church year.

Beginning with a discussion of origins of Christmas and Epiphany symbols, the star, the bell, holly and mistletoe, the Yule Log, and many others, they proceed through a brief historical sketch of the two seasons, and add general worship suggestions for making their observance meaningful for families.

The remaining 175 pages or so are characterized by the authors as "Journey Day by Day Through Christmas and Epiphany in Scripture, Meditation, Song and Prayer," and include a complete devotional service for each day from December 25 to January 25.

Black-and-white sketches by Don Wallerstedt add to the attractiveness of this book.—C.M.

Christmas Reading

Christmas in the Good Old Days. Edited by Daniel J. Foley. Chilton Company. 224 pages. \$6.95

Christmas in the "good old days," as recorded by a galaxy of writers, fills this holiday book with the ever-inspiring message of "Peace on earth to men of good will." This unique anthology contains stories, poems, and pictures portraying Christmas as it was lived in the 1800's when sentiment was still in style.

The pen-and-ink drawings and photographs of the nineteenth century which illustrate the volume help to recapture the spirit of a Victorian Christmas. Included are sketches and brief biographies of each author, setting the stage for the stories.

Here are collected those Christmas classics that have been read and loved by generations. It is a

book to be read together in the family, the adults recalling these nostalgic tales and the children sharing vicariously the experiences of an "old-fashioned" Christmas.—LOIS JEAN FLANAGAN

Lesson Plans

The Douglass Sunday School Lessons 1962. Earl L. Douglass. The Macmillan Co. 475 pages. \$3.25.

Based on the King James translation of the Bible, this commentary on The International Sunday School Lessons includes an explanation of the Scriptural passages along with a lesson plan for each Sunday. Now retired from an active ministry of over 45 years, the author devotes his full time to writing, including a syndicated religious column.—R.E.B.

Ripe Scholarship

Understanding the Sermon on the Mount. By Harvey A. McArthur. Harper and Brothers. 192 pages. \$3.50.

Every Christian should read occasionally a good book on the New Testament or on some phase of its contents. Since the heart of the teachings of Jesus is found in the Sermon on the Mount it is well to know something about these great teachings.

This book is one of that kind. Not an easy book, it requires that one sit up in a straight-backed chair and put his mind to it.

One of the main features of the book is that it describes the history of the study of the Sermon on the Mount—what the Church has thought about it.

While this book is difficult, it is nonetheless well worth a thorough reading. The author is professor of New Testament at Hartford Seminary Foundation. He brings to his work a ripe scholarship. Students will find this book rewarding and "profitable for teaching. . . ." We join with many others in recommending it to all who desire to know those things in which they have been instructed.

—W. MARION ROWLEN

Missions Maintained by Churches in Australia

WOOLWICH, N.S.W. (Australia).—New Guinea, one of the world's largest islands, is just north of this country. Here bitter fighting took place during World War II. The United Nations organization has charged Australia with the responsibility of caring for the natives.

Over the years many churches have established schools and hospitals, and conducted effective missionary program. In 1958, Australian Churches of Christ established a mission station in the Bogia area, near the Ramu River. Mr. and Mrs. Beadle, former missionaries in the New Hebrides, have been in charge of the work.

The Australian Government encouraged all such work by subsidizing doctors, nurses and teachers who serve on a mission station. The Disciples' school is being served by Mr. and Mrs. Chamberlain. Dr. and Mrs. John Stanhope have just taken over the responsibility of the new hospital.

At the end of the year, David Hammer, a graduate of the Bible College, Woolwich, N.S.W., will take charge of a building program. To meet the needs of this field, five new workers are being sought.

New Hebrides

For over 50 years, Australian Churches of Christ have been engaged in a progressive work in the Pacific Islands of the New Hebrides. Two young men from the Islands have come to Australia for training to be ministers among their own people.

Samuel Buli and Japheth Karae have made a fine impression on members of the many churches they have visited since they have been at Woolwich College.

The Federal Mission Board has plans in hand to establish a hospital, and hope to send a doctor and nurses to the islands in the next year or so.

India

About 200 miles from Bombay, in the Dhond area, Churches of Christ have been serving for 60 years. Ron MacLean, the newly appointed secretary of the Federal Mission Board, has just returned from a trip to the Indian station. He tells of the move to build a church at Bombay to serve Christians who have moved from the mission station to the city of Bombay.

Funds for such a venture have been raised in Australia. The Indian Christians are now pleading

for Australian workers to enter their country. This is a change of attitude from that shown a few years ago. It is planned to send out four new workers as soon as possible.

Mr. MacLean wrote recently, "When these new workers go forward, we will have 50 missionaries on the field." In addition there are some 50 natives on the various mission stations in the Islands and in India, making a total of 100 workers now to be supported by Australian Churches of Christ. This expanding program is being met by much sacrificial giving by many members in Australia.—A. W. STEPHENSON

Food Given by Ault Church

AULT, COLO.—Members and friends of First Christian Church here have recently been instrumental in presenting food and a cash gift of \$73.50 to the Colorado Christian Home in Denver.

By assisting with the harvest of various crops produced in this community the church was able to deliver along with the cash to the children's home the following items: 97 bags of potatoes, 300 pounds of beans, 15 sacks of onions, 45 dozens of eggs, red beets and pumpkins.

J. O. Whanger is minister of the church.

New Officers of Disciples Amateur Radio Fellowship

KANSAS CITY, Mo.—New officers of the Disciples Amateur Radio Fellowship were elected here during the assembly of the International Convention.

Z. K. Russell, Waterloo, Ia., was chosen as president. Other officers elected include: Earl Ebbe, Trenton, Mo., vice-president; R. J. Patenaude, Cameron, Ill., secretary-treasurer; James Sugioka, Indianapolis, Ind., missionary representative; and Hugh McCully, Toronto, Canada, world representative.

James E. Gardner, vice-president of Wilcox Electric Co., spoke to the D.A.R.F. concerning S.S.B. as a helping factor in ham radio.

Students in Prayer Chain

MIDWAY, KY.—William F. Taylor, minister of the Christian Church here reports that a group of students at Midway Junior College will participate in the brotherhood-wide Chain of Prayer.

The students are preparing a prayer-room to be located on the campus here and they have selected Feb. 6 as the day in which they will take turns by taking part in the 24-hour prayer period.



FIDELIS SUNDAY SCHOOL Class of First Christian Church, Orange, Tex., presented the church with a \$500 Board of Church Extension Investment Certificate on Nov. 5. Mrs. Bernard Adams, president of the class, made the presentation to Paul F. Slaton, chairman of the board of trustees. In the background are other members of the class (from left): Mrs. Roy Rumery, teacher, Mrs. A. H. Herm, Mrs. Lou Noguess, Mrs. W. S. Wagner, Miss Alleen Noguess, Miss Ethel Johnson, Mrs. C. J. Rollins, Mrs. Lewis Richard and Miss Beulah Fuller.

Mission Study Materials

January - June, 1962

Adults - Youth

Theme: The Christian mission in
Latin American Countries

Adult Group Materials

Land of Eldorado, by Sante Uberto Barbieri. This basic text gives information about the Protestant church in Latin America, its growth, contributions and failures, its role in the future. **70A778, cloth, \$2.95; 70A779, paper, \$1.50.**

Adult Guide, by Carman St. J. Wolff. Guidance for six sessions. **70A782, \$75.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Resource Packet, three items above, together, **70A810N, \$2.75.**

Christian Churches in Latin America. Packet of information and guidance for the leader for six sessions. **93A829, \$60.**

Senior High and Older Youth Materials

Days of Decision, by Beverly Chain. Stories about Protestant youth of Latin America as they face conflicts in their Christian witness. **70A786, cloth, \$2.95; 70A787, paper, \$1.75.**

This Is Latin America, by Howard W. Yoder. Introduces Protestant work in Latin America through pictures and text. **70A783, \$85.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A811N, \$3.10.

Junior High Materials

In the Time of the Condor, by Eleanor Hull. Portrays the work of Protestant missionaries among the Indians of Ecuador through the experiences of a boy caught by the problems of his people.

70A789, cloth, \$2.95; 70A790, paper, \$1.75.

This Is Latin America, by Howard W. Yoder. Introduces Protestant work in Latin America through pictures and text. **70A783, \$85.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A812N, \$3.10.

Additional Resource and Reading Materials

Monthly Programs for Men's Meetings, 1961-62 Series. **93A766, \$1.25.**

Tack (successor to Fellowship), **single copy, \$2.95; 5 for \$12.50.**

Focus (successor to PM Pack), **Single copy, \$2.95; 5 for \$12.50.**

Marica of Paraguay, by Marjorie Davis Spice. A former missionary to Paraguay portrays the life and customs of that country. (A Bethany Press Book) **10M587, \$2.50.**

35 MM FILMSTRIPS

Bible and Diego Thomson, The (j-h-a) How the distribution of the Bible begun in the 19th Century by James

Children

Themes: South America (or) Mexico (choose one)
4th, 5th, 6th Grade Materials

SOUTH AMERICA

South Americans All, by William F. Fore. Three stories, about an Andean Indian boy, a city girl in Argentina, and a country boy in Brazil. **70A792, cloth, \$2.95; 70A793, paper, \$1.75.**

Junior Teacher's Guide on South America, by Grace Storms Tower. For 10 sessions. **70A794, \$75.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A813N, \$3.00.

MEXICO

Flaco, by Dorothy Andrews. The story of a Mexican boy whose family moves from the city to a new farm colony. **70A545, cloth, \$2.95; 70A546, paper, \$1.50.**

Junior Teachers Guide on Mexico, by Dorothy Andrews. For 10 sessions. **70A547, \$65.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A814N, \$2.65.

1st, 2nd, 3rd Grade Materials

SOUTH AMERICA

Three Children of Chile, by Ella Huff Kepple. Three orphan children living with their grandmother and uncle in Santiago find friends and help through a city mission center. **70A795, cloth, \$2.95; 70A796, paper, \$1.75.**

Primary Teacher's Guide on South America, by Mary Duckert. For 10 sessions. **70A797, \$75.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A815N, \$3.00.

MEXICO

Mateo of Mexico, by Ella Huff Kepple. The story of an eight-year-old boy living on a farm in Mexico. **70A548, cloth, \$2.95; 70A549, paper, \$1.50.**

Primary Teacher's Guide on Mexico, by Juanita Purvis. For 10 sessions. **70A550, \$65.**

Latin America Portfolio, by Marilynne Hill. Pictures and text describe Disciple opportunity and responsibility in Latin America. **93A774, \$75.**

Three items above, together, 70A816N, \$2.65.

Thomsen. Reading Script, 62 frames, color, **Sale . \$7.00.**
Trip to Brasilia (p-j) A ten-year-old boy from the country visits his father who had gotten a job in "Brasilia," the new capital of Brazil. Reading Script, 57 frames, color, **Sale \$7.00.**

16 MM SOUND FILMS

Day for Witness (j-h-a) Shows problems and concerns of a Protestant family in a Roman Catholic oriented culture. Filmed in Buenos Aires. 20 minutes, color, **Rental \$8.00:**
Till Freedom Comes (j-h-a) Deals with the way Protestant missions are helping to free the rural Indian in Latin America from the confinement of ignorance and superstition. 20 minutes, color, **Rental \$8.00.**

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Peace Fellowship

Editor, *The Christian*:

Someone remarked to me recently that she thought there was a large percentage of our members who did not know about "The Disciple Peace Fellowship," or who had only a vague idea of it. As a member of the National Executive Committee of D.P.F., I would like to explain it to them through this forum of letters.

To quote our D.P.F. Membership Folder: "The Disciples Peace Fellowship is composed of members of the Christian Churches who support a positive, non-violent approach to human conflicts and are determined to work actively for peace. It was organized at the International Convention Meeting at San Antonio, Texas, in October, 1935." . . .

Those of you who attend the International Conventions know that, yearly, we have a dinner meeting and two after-sessions. We have outstanding speakers and panel members—to name a few recent ones: Congresswoman Green from Oregon; Harold Fey, editor of the *Christian Century*; and Kermit Eby of the University of Chicago. We also have a literature booth at the convention. . . .

To be a member of D.P.F. you do not have to turn your back completely on the military buildup. What you do pledge yourself to do is to undergird our country's work for peace through peaceful methods based on the principles of Jesus, for example: seeking to work out the problems between nations by peaceful means both within and without the U.N., and aiding underprivileged countries which is the implementation of Christ's mandate to feed the hungry and clothe the naked. This latter is an extension of the missionary work of the churches and is the long-range program for peace because it destroys the root causes of war. We are also interested in race relations around the world because in order to have peace we must solve this problem according to Christ's teachings. . . .

So, if you would like to help, write to President Louis Joachim, minister of the Christian Church, Perry, Ohio; or Secretary-Treasurer, Barton Hunter, executive secre-

tary, Christian Action and Community Service Department, United Christian Missionary Society, 222 South Downey Avenue, Indianapolis, 7, Indiana.—MARY ELLEN FAULCONER, Ashland, Ky.

Thank You

Editor, *The Christian*:

Just a note to tell you that we think the November 12 convention report issue of *The Christian* is most excellent. Thank you very much.—ORVAL D. PETERSON, St. Louis, President, NBA.

Thanks Again

Editor, *The Christian*:

The assembly report issue of *The Christian* came this morning and I turned through eagerly to see how you had handled the news and pictures. This issue of the magazine, like the Kansas City assembly, is "among the greatest."

Your "Telenews" page is a clever idea that puts a great deal of information in front of our people in a concise form.—JAMES C. SUGGS, Indianapolis, Ind.

Proof Texts

Editor, *The Christian*:

Regarding "Obedience," by Paul A. Remick, the "Faith to Live By" article for July 23, I have a complaint. . . .

The author picked a "proof text" out of the middle of a gory and certainly very, very pre-Christian story and used it to illustrate, throughout the entire article, the need for obedience to God. . . .

An article on obedience as over against false and empty worship could have been written on a text such as: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." Here, a Christian message could have been given with a Christian basis and a Christian application and without doing violence to a section of scripture. . . .

Perhaps you should not declare a "moratorium" or manuscripts. You might receive some better than those you have had to use.—J. KENNETH BAIRD, Grand Junction, Colo.

Wanted: Color Slides

Editor, *The Christian*:

Do you know of any of our readers of *The Christian* who may have taken some colored slides at the opening session of the Convention in Kansas City?

Since I was not in a position that evening to use my own camera and since the Fultons, who were selling sets of colored slides of some of the Convention events, informed me they had camera difficulties on opening night, I am interested in contacting someone who would be willing to share his colored slides so that I could have duplicates made and return the originals to the owner.

I should be most grateful for any assistance!—MRS. PERRY E. GRESHAM, Pendleton Heights, Bethany, W. Va.

Power Sapped

Editor, *The Christian*:

Hallelujah for James Jauncey's article! I'm so glad his sentiments got in print! (*The Christian*, July 30, 1961.)

If many of our brotherhood leaders and ministers would admit it, they stand where Dr. Jauncey stands. I honestly feel that much of the power of our brotherhood has been sapped simply because too many have rejected "traditional Christianity" as though it were a disease.—BOB MOOREHEAD, Waukomis, Okla.

Creative Tension

Editor, *The Christian*:

I have enjoyed the lively discussions lately concerning the relationship of Jesus to God.

Where the so-called "distinctive Disciples' position" fits into the picture is a good question. However, it seems to me that the most "distinctive Disciples' position" would be to make neither extreme a test of heresy or fellowship. Both extremes may form a creative tension keeping each other within the total circle of Christian faith.

The real test to me is the urgency in Paul's statement: "God was in Christ reconciling the world to himself" (2 Cor. 5:19a, RSV)—however we may interpret exactly what this means.—ED W. HENNING, Morgan City, La.



a chat with Chet

Chester A. Sillars

QUESTION: Is there such a thing as "New Truth" in the Christian Religion?

ANSWER: Today we humbly kneel at the manger of the Babe of Bethlehem. I am satisfied that this Babe gave us a full revelation of God's "Truth."

The life and teachings of Jesus are full and complete. It is true that not all the things he did are recorded. (John 21:25.) Even so, I am confident all "Truth" has been revealed.

This makes every Christmas day a great day for me. It is a time for a birthday celebration of the highest order. It is a good time to ask, "What more have I to learn from this story?"

We do get involved in trying to explain ourselves. Our little techniques are not always understood by others. I like to use a capital letter when speak of God's "Truth." This is the whole "Truth," and all Truth for all time.

We, as finite beings, are given revelations of parts of this Truth. Therefore what we know is only partial Truth. In all honesty and in the name of accuracy, I feel we should claim to know some truth. Here I use a small "t."

When we know as much as God knows we can claim to know the "Truth" and will not need to learn any more as there is no more to learn. Most of us, are like Paul (1 Corinthians 13:12). There is more truth for us to learn. Now, it obviously is not "New Truth" to God. It may not be new truth to some of our friends. Our knowledge of it may have come from them. But, it is new truth to us.

With the distinction that is made between using a capital "T" and a small "t" in the use of the word truth, you may want to reread my column of August 20.

I think Christmas time is a good time to rededicate one's self to a renewed search for new insights, new meanings, or, new truths. It seems to me that every time I read the Sermon on the Mount I come up with some new truth. Now it has been there all the time. You know that as I do. It has not changed but I have changed. This is true of just about any part of the Bible, from cover to cover. Have you not had this experience?

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

The Bible is the world's greatest book because it is the Word of God. One of the fine things about it, to me, is that it keeps unfolding new truths for me. I prefer to say new truths, to meanings or insights which are both accurate, because I feel that the Bible can only reveal what is "Truth." As a human being I am only capable of receiving a portion of that "Truth," which I call truth.

Perhaps the radio will supply a simple illustration. There are many stations broadcasting. But we tune in one at a time. God's "Truth" is complete, but we as receivers can only receive a little portion of that "Truth" at a time. To us, this is truth because it is from God.

The changing world in which we live brings new situations requiring us to apply the old truths we have learned in new patterns. In this very confused world we sometimes learn new truths, to us.

It is Christmas and we think and sing about the Prince of Peace. He said, "Blessed are the peacemakers, for they shall be called sons of God." (Matt. 5:9.) With the power of nuclear weapons at hand, we need to rethink this "Truth" and apply it to our day.



Art by Harmon



And the shepherds were sheep-
herds on the hills, keeping watch
over their flocks at night. And an
angel of the Lord appeared to them,
and the glory of the Lord shone around
them, and they were filled with fear.
And the angel said to them, "Be not
afraid; for behold, I bring you good
news of a great joy which will come to
all the people; for to you is born this
day in the city of David a Savior, who
is Christ the Lord. And this will be a
sign for you: you will find a babe
wrapped in swaddling cloths and lying
in a manger." And suddenly there
was with the angel a multitude of the
heavenly host praising God and saying,
"Glory to God in the highest, and on
earth peace among men with whom
he is pleased."

